

THE
MISSIONARY HERALD.

VOL. XXVI.

JULY, 1830.

No. 7.

American Board of Foreign Missions.

Ceylon.

COMMUNICATION FROM MR. WOODWARD.

MR. WOODWARD's temporary residence on the Neilgherry Hills, during nine months commencing with the summer of 1823, for the improvement of his health, and his return to Jaffna in April of the last year, have been already mentioned. In a letter dated Manepy, Sept. 30, 1829, after stating that the distance from Jaffna to Nagapatam is ninety miles by sea, and from Nagapatam to the Hills two hundred and forty more, he thus describes the

Manner of Travelling in India.

It may not be unacceptable should I give you some description of a traveller in India, or rather of his singular conveyance and its appendages. A palankeen is quite unlike any thing I ever saw in America. The top or body of a small neat stage coach, is perhaps the nearest in resemblance. Instead of the oval form it is a parallelogram, six feet long and two and a half wide, with the top a little raised in the centre, so as to shed the rain. Instead of the swinging doors of the coach, there are, on either side, two small shove doors. Like the coach, it has either venetians, or two small windows in each end. From the centre of each end of the palankeen run out poles three and a half feet long, which are supported by iron rods from each corner, meeting on the pole, six or eight inches from the body. Though a palankeen be thus large, it is generally made of light materials, so that when empty it may easily be raised by four men to the shoulders.

Early after noon, on the day appointed for commencing the journey, half a dozen or more coolies (baggage bearers) call for their burdens. Each man has a cloth answering for a pack, swinging over his shoulders, in which is his luncheon, knife, tobacco, &c. On his head, is a small parcel of straw, in a circular form, adapted to his

head, on which he carries his load. Each man also has a staff for his support in rugged paths, or when fording rivers. To the head of this staff are attached a number of flat pieces of steel, which, by their jingling, frighten away serpents, and even wild beasts at night. The burden for one cooly is generally about sixty pounds, and this he carries thirty miles a day. Being accustomed to the business, they travel many miles without stopping, and without even supporting the burden with the hand; and their daily wages are about 40 cents.

A few hours after the baggage leaves, another set of men, thirteen in number, present themselves before the door. These are the palankeen and torch bearers. Their dress consists of a large white cloth bound around the head for a turban, and instead of the single cloth around their waists, as is common to all low casts, they wear a long white frock, so that their bodies are completely covered. This dress gives them a much better appearance than many of a higher caste, and was probably adopted that their personal appearance might be more acceptable to English gentlemen and ladies. The torch bearer has a long roll of old cloths, closely bound together in a cylindrical form, four feet long, and four or five inches in diameter. This is a lamp. In his other hand is a leather or brass vessel containing two quarts of oil. (See Matt. xxv, 4.) Having girded up their loins, they place the palankeen before the door. When the traveller is seated, the three men at each pole raise their clasped hands to their faces in the attitude of prayer, and then bowing a little with their faces toward the palankeen they invoke the protection and blessing of their gods. How much instruction and reproof from the example of the heathen! While moving on at a slow gait, the first few minutes are occupied in "getting the step," by which they move on with more ease to themselves and the person they carry; Commencing at the same time, their song, "Ha Hum, Ha Hum," by which the step

is regulated. The monotony of this song is sometimes broken by some one more merry than the rest, who, with the apparent design of driving away melancholy, or of pleasing their employer, raises his voice, and sings, "Good gentleman good pay will give." When tired of this, some still more animating thought is thrown out, such as, "We'll take our pay, go home, and buy a fine cloth." Thus they run on, six only bearing the palankeen at a time. At a signal given from some one whose shoulder is weary of its burden, they stop, and in a moment pass the pole to the other shoulder. When one set becomes weary they are relieved by the other, who run by their side. Having run one and a half or two hours, they rest a few moments, and spend this time in adjusting their clothes, girding up their loins, eating tobacco, &c.; or, if much fatigued, by lying down. The torch-bearer runs by the side of the palankeen, and when his torch becomes dim, he pours in oil from the vessel he carries in the other hand. On arriving at the bungalow or rest house, perhaps fifteen miles from the place of setting out, the bearers lie down and sleep till they are roused at three or four in the morning. At seven or eight they arrive at the second bungalow. The rest-houses on the road I travelled, are very neat and commodious stone buildings, erected by government for the accommodation of travellers. In journeying through the country in this manner, many excellent opportunities occur for publishing the Gospel and distributing tracts. Of the former I was able to do but little, though often tempted to go beyond my strength.

At Coimbatore, twenty-five miles from the foot of the Hills, I was very kindly received by Doctor Morton, a Christian friend to whom I am greatly indebted for repeated acts of kindness while residing on the Hills. With him I spent a Sabbath, and on Monday proceeded to Sereemoogar bungalow at the foot of the Hills. At this place I discharged the bearers who brought me from Trichonopoly, because they were unwilling to ascend the mountain on account of the cold. During the day I spent in this place, the thermometer stood above 98° within doors. On Tuesday evening, having procured Hill bearers, I commenced the task of climbing the steep and rugged mountain. The way was rendered particularly unpleasant by the rain, which came down in torrents, and the lightning played vividly near us. The poor bearers, who were quite unaccustomed to such a war between the elements and the mountains which disputed the passage of the clouds, set down the palankeen in their fright, and, raising their hands towards heaven, cried out in a most piteous tone, "Swarmee, Swarmee" ("O Lord, O Lord.") Before midnight we passed the region of the clouds, from which eminence I looked

down upon the electric fluid, as it discharged itself upon the side of the mountain, or the plains below.

The Neilgherry Hills.

At six o'clock in the morning, I was awake by my bearers on the summit of the Hills. Instead of finding myself among barren rocks, or in an impenetrable forest on the side of a great mountain, according to my preconceived notion of the place, I found myself on table land, or rather in a country beautifully variegated with hills and dales. I looked in vain for the rocks and jungle. On either side of me was a rich soil under cultivation.

The "*Neilgherry Hills*," (*Neil*, blue—*gherry*, mountains,) or, as called by some, the *Neilgherries*, are a part of the range of mountains extending along the western coast of Hindoostan, from Cape Comorin to Surat. The place at which I resided, *Kotengherry*, is in N. Lat. 11° 19'. It is nearly ten years since these mountains were first explored by the English. It is not, however, more than five years, since they were first resorted to by invalids, and not more than two since the fame of them reached Jaffna. Their discovery is an invaluable acquisition to the country. Invalids, who were obliged to sacrifice much time and spend immense sums of money in order to obtain a change of air, may now, at a trifling expense, ascend this mountain, and secure more benefit from one year's residence there, than from a two years' trip to England; that arising from the voyage excepted. It is without doubt one of the finest climates in the world. The daily variation of the thermometer, within the house, during the nine months of my residence, was not more than three or four degrees. During the hottest months, the mercury varied from 64° to 68° of Fahrenheit's thermometer; and at the coldest, from 40° to 44°. In the open air, the variation would have been greater, especially in the cold season, as ice was frequently found in the morning.

There are two places at which invalids reside, *Kotengherry*, and *Ootacamana*. The former is but fifteen miles from the foot of the Hills, and but 6,500 feet high. *Ootacamana* is fifteen miles farther on, and 1,500 feet higher. Though the latter place is higher than the former, yet, on many accounts, the former is to be preferred as a residence for invalids. *Ootacamana* being surrounded by high hills, either in its immediate vicinity, or at a distance, no part of the plains is visible from it. *Kotengherry* being on a summit which overlooks all others on the south and east, nearly all the Coimbatore district is visible when clouds do not intervene; and on one of the hills in the immediate vicinity of *Kotengherry*, a great part of the Mysore district is visible on the north. On account

of the delightful prospect, which the plains and the clouds which hover over them present, Kotengherry is far more pleasant than Ootacamana. The first view of the latter is delightful, it being a smooth surface, with long grass; but as there is no cultivation, no shrubs, nor even rocks to be seen, the eye soon wearies and longs for some new object of vision; but the former is covered with bushes such as the gooseberry and raspberry, also with fern, excepting where it has been cleared for cultivation. The scenery presented by the burning bush, the ploughed ground, the green fields, the red-topped grain, and here and there the red and white poppy, is very pleasant. The difference observed in the thermometer at the two places, especially during the warmer months, is not very great. In the cold season there is a difference of five degrees or more. The vallies in the vicinity of Kotengherry are probably about as cold as Ootacamana. The extremes of heat and cold are daily greater in the latter than the former place.

The first English settlers went to Kotengherry, but finding the inhabitants unwilling to part with their land, they went on to Ootacamana, where the natives neither cultivate nor claim the soil. The country, also, immediately around the more elevated station, is more level, and on that account more eligible for a large settlement. And now, since the number of inhabitants has greatly increased, the place has become very gay, and of course more inviting to most persons than Kotengherry. The present number of buildings at this place, is only eight, at Ootacamana probably five times that number; and as speculators prefer spending their money in erecting buildings at Ootacamana, it will not only continue to grow, but will ere long have a larger English population, than any other place in India, the presidencies excepted.

Both Mr. Woodward and Doct. Scudder were essentially benefited by their visit to this healthful region.

EXTRACTS FROM MR. WINSLOW'S JOURNAL AT OODOOVILLE.

AFTER mentioning the excommunication of the three native members of the church, noticed at p. 169 of the last number, Mr. Winslow remarks on the necessity of church discipline.

The exercise of steady and faithful church discipline is here, even more than in Christian countries, imperiously necessary; and, however trying, cannot be dispensed with, but at the risk of all soundness and health in the church. In our duties as missionaries or evangelists, we have therefore to add that of pastors of the flock, in the midst of a wilderness; and the duties are becoming daily more numerous and pressing.

Various reception given to the Truth.

July 1, 1829. To show the effect which instruction given in these schools and on the Sabbath sometimes has upon the children, I mention an occurrence which took place the other day. As I was preaching in one of the schools, I observed a very small boy, whom I had before noticed as uncommonly studious and forward for his age, very attentive to what was said, and apparently affected. I mentioned him afterwards to the master, a member of our church, who said, "That boy learns his Christian lesson with desire; and though only five or six years old, is before many large boys, for he loves to study, and his heart is very tender." He then told me that the boy's mother, who is a widow, had lately made a pilgrimage to a temple at some distance, which is famous as a place where, it is pretended, many miracles are wrought, and desired much to take the boy with her; but he begged to be left at home, saying to his mother, "It is of no use to go to such temples." His mother finally went without him, and he continued to attend the school. On her return, however, she brought a charm from the temple, and tied it on the little boy's neck. He said, "Mother, I cannot wear this, it is wicked," and breaking it off, threw it away. He was, therefore, in the school without any. A little sister of his, however, almost an infant, who had been carried to the temple by her mother, was in the school with one tied to her neck. I conversed with the boy, and was pleased with his understanding of many important truths and with his tenderness of spirit.

In Christian lands, it is not uncommon for men to object to the doctrines of the Gospel on the ground that they are high and mysterious. The same is true among the heathen. At the same time theories are admitted, because more ac-

* The Tamul people easily believe any thing that is said of miracles wrought at their temples, and are much strengthened by them in idolatry. At the temple above alluded to, among the pretended miracles are the following:—Salt water is turned into fresh. A wick of cotton is set into salt water and lighted, after which it burns eight days as though in oil. In boiling rice, which they do at almost all the small temples in honor of the idols, the water does not bubble up, and the boiled rice, when offered by casting it into the air, ascends, and does not fall again to the ground. A mango tree also blossoms and bears fruit the same day.—These and other marvellous occurrences are fully believed to take place.—At a temple on the continent, much resorted to by the people of this district, fish caught from a tank there and eaten one year, are said to be found alive in the tank the next.—Many of the travelling and other mendicants also pretend to work miracles. One lives entirely without food. Another takes none, except through his nose. One will tell you if you will cut yourself any where he will stop the blood from running by a word. And another affects to have the power of commanding a wild elephant into obedience, or of shutting the mouth of a serpent, or a shark.—Thus by many arts, if not by satanic aid, they confirm the people in their delusions.

ceptable, which involve greater difficulties, and often the most glaring absurdities.—Page 153 furnishes an instance of offence taken at the simplicity of some of the doctrines of our religion.

July 31. In preaching this afternoon at a village about three miles from the station, I was interrupted by one or two of the hearers, a little more learned than the rest, who put to me questions concerning the introduction of sin into the world, and its expiation by the sufferings and death of Christ. These are difficult doctrines for those, who think they have an easy method of accounting for the origin of evil, and for the unequal distribution of happiness or misery, by referring all to the actions of a former birth, and finally to the union of soul with matter; and who believe that sin is atoned for by various sufferings and by charity; and that the spirit, though polluted by union with matter, is finally purified by successive transmigrations through the same matter in various forms. They easily believe such and numberless other absurdities; but cannot bow to the simple truths of the Gospel.

The poem, mentioned in the subjoined paragraph, is doubtless the one noticed in Mr. Poor's Journal. See p. 104.

August 16. At an evening meeting in a neighboring village, my assistant read part of a manuscript tract called "The Dark Way," written by a poet in Tanjore. Having frequently had extracts from it read in different places, I had seen a good deal of its effects, but never more than this evening. There were two younger brahmins present, and as the tract exposed the absurdity of several methods for obtaining the pardon of sin, which are trusted in by the people, these brahmins were called on by many to defend their system. But as the arguments are drawn from a comparison of different parts of writings accounted sacred by the Tamul people, and supported by the extracts from the poetry of their wise men, the brahmins could say nothing. They were obliged to bear quietly the ridicule of all at the meeting. It may be considered something of an anomaly, but so it is, that though the people treat the brahmins usually with great respect, not daring to sit on the same seat or mat with them, yet they often express pleasure in seeing them foiled in attempting to defend heathenism. While slaves to idolatry, they laugh at it. I have often observed this, when reading a tract which we have published addressed to the brahmins, and containing a severe attack on their system. They cannot defend it, or answer the arguments of the tract; and the people, instead of sympathizing with them, often ridicule them.

Moral Tendencies of Heathenism.

27. Went this morning with one of my assistants to distribute tracts to the people returning from the great festival at the temple in Nellore. I took a stand in sight of the temple, and of the car in which the idol was conveyed in procession round the temple yard attended by immense throngs—as great this year as in former years, if not greater. A large number, perhaps four or five hundred, were rolling on* the ground after the car, covered with dirt and filth, and almost naked. As is customary, the ponderous machine stopped frequently, (at the pleasure of the idol, it is said) when the people raised their hands with the palms put together over their heads, and shouted, and the dancing girls before the car used more violent gestures; then the idol again moved onward. When the car was brought to its place, the idol was taken, with many ceremonies, from its lofty seat, and conveyed to its place in the temple. Though I have often witnessed similar sights, my eyes affected my heart, when I looked at the immense multitude prostrating the reason, which God gave them for his service, to the adoration of a dumb idol—as though it delighted in show, and singing, and dancing, and the play of musical instruments—offering its flowers and incense, and fanning it, as though it could be regaled with perfumes and refreshed by the cool air; when it had to be tied to the car, and, when taken down, was borne on men's shoulders, for it could not walk. Would that the worshippers of human reason could come and see what men are when left to the guidance of mere reason—see a man hew down a tree, and with one part kindle a fire to cook his food, and with the other part make to himself a god and worship it.† And would that those who talk of the morality of the heathen, could view but a small part of the crimes and abominations of one such festival as this, when thousands of either sex, and of all ages, are, for twenty successive nights, until midnight or after, crowded together in the precincts of this temple; quarrelling, stealing, and committing other irregularities not to be named, while thus collected together for their idol worship. The truth is, that idolatry degrades the intellect, and almost all the accompaniments of idolatry corrupt the heart; and there is no redeeming spirit in the injunctions to morality, connected with the system, for they are without any effective sanctions; and then there are no examples of holiness even among the gods.—We distributed about seven hundred tracts, and I returned home, towards noon, oppressed by heat and fa-

* It is however said, that the receipts at the temple have decreased the present year, which is attributed by the brahmins to a partial failure in the crops.

† Isaiah xlv, 13—17.

tigue, as well as by sad thoughts of what I had witnessed; ready to say—

"'Tis the clime of the East, 'tis the land of the sun,
Can he smile on such deeds as his children have
done?"

Description of a Temple.

Sept. 3. As a specimen of rather the better sort of common temples, a description of one a few miles east of Oodooville may be acceptable. The holy place, in which the idol is kept, is an apartment about fifteen feet square, and the same in height, made of large hewn stone, over which is a round cupola, or dome, of mason work, ornamented in the Indian style of architecture by grotesque devices, but without unity of design, and probably without much meaning. In front, or on the east of this building, is an oblong room of hewn stone of the same width with the sacred apartment, and from twenty to twenty-five feet in length, and an outer court of slight materials still in front of that, both extending lengthwise towards the east. In the middle of this outer room, are three small altars of mason-work, on one of which is a little stone image of a rat—the animal on which Ganesa is supposed to ride. On these various little offerings are daily made consisting of flowers, &c. and water is brought from the inner temple, and poured upon that on which is the image. In preparing for the festivals, at which time great numbers flock to the temple, an additional shed of the same width, and in continuation of the outer court, is made of poles and braided leaves, and a standard with a three-cornered flag is raised through and above the roof. Around the yard of the temple is a thick wall of stone and mortar, about ten feet high, enclosing a square of about an acre. Several small rooms are built against the wall in different parts, for the purpose of keeping the furniture of the cars, the wooden animals on which the idol is placed in the procession, and for other similar purposes. There is also a small building in which Viravy, a brother of Ganesa, but a kind of evil spirit, is supposed to reside, as an attendant. He is represented in the form of a *trident*, set on an altar; and is visited by Ganesa in his processions. The appearance of this temple (as of many other similar ones) is rather neat, and the expense of building it of hewn stone, must have been some hundreds of dollars; but many of the smaller temples in country villages, are mere mud huts, built at very little expense; and every thing connected with them is of the meanest order.

School-houses—Natural Scenery.

School bungalows are generally without walls, and consist only of a thatched roof supported by posts set in the ground, with

a floor of earth a little elevated. When, as in the present case, a large number of children are seated in them, though on the bare floor, or on a single mat of straw or braided leaves, with their ola-books in their hands, studying aloud, or writing with an iron stile, they present a lively and not uninteresting scene. There were in the bungalow four schools collected, and we had the pleasure of finding many of the children able to read the Scriptures pretty fluently, and to give a good account of their Scripture lessons.

Returning home, when about six miles from Oodooville and almost as far from Tillipally, Mr. Winslow entered an open plain, level as a lake, with here and there a village or a grove of palms, rising upon it like an island, or projecting into it like a cape or promontory. The plain extended to Oodooville in one direction, and far towards Tillipally, in another. Mr. Spaulding was with him, but they soon parted, taking different paths leading to their respective stations, and ere long the white front of the church at Oodooville was visible.

The sun was just setting behind it in the west, tinging with yellow brightness the tops of the highest palms near the station, and leaving in a deeper shade the dark foliage of the shrubbery and evergreen topes, which, as the darkness (here soon following the sitting of the sun) closed upon them, too fully represented the still benighted state of the villages concealed in their midst. But the reflected light of some clouds above, as well as that which had seemed to linger over the station, were a cheering emblem of the Christian light, which now beams faintly from the west over the moral darkness of the east.

CATALOGUE OF BENEFICIARIES.

In the last volume of this work, pp. 82—84, a catalogue was given of the beneficiaries, for whom names had been assigned and appropriations made for their support, by benevolent societies and individuals in this country, and who had been received into the various boarding schools connected with the Ceylon mission, previous to the year 1827. The following catalogue contains the names of those who were received into the Preparatory school previous to the end of the year 1828, and which are not found in the catalogue referred to above. Names of other beneficiaries who have since been received into the Preparatory school and Female Boarding school, may be expected soon; and all the appropriations which have been made for the support of children and youth will be applied according to the wishes of the donors, as soon as circumstances permit.

<i>Pupils.</i>	<i>Where supported.</i>	<i>When rec'd.</i>
Cornelius Atwood	Catskill, N. Y.	1828
Eliza Boudinot	Paterson, N. J.	1828
Kelso M. Boyd	Northumberland, Pa.	1828
John Brown	Cazenovia, N. Y.	1828
Abraham Burnham	Pembroke, N. H.	1828
Moses Chase	Morrisville,	1828
Eben. L. Clark	Winchendon, Ms.	1828
Jonas Coe	Troy, N. Y.	1828
Eliphalet Coleman	Hampden Con.	1828
Aaron Condit	Hanover, N. J.	1828
Gilman B. Cressy	N. Yar. & Cum. So. Me.	1828
T. Crosby	New York,	1828
John Dennison	Bethlehem, N. Y.	1828
George Duffield	Carlisle, Pa.	1828
Sereno E. Dwight	Boston, Ms.	1828
John Elliot	Wareham, Ms.	1828
Zebulon Ely	Lebanon, Con.	1828
Stephen Farley	Claremont, N. H.	1828
Joseph Fletcher		1828
Uriel Gridley	Watertown Con.	1828
G. H. Hallock	Amherst Ac. Ms.	1828
Philip C. Hay	Savannah, Ga.	1828
Samuel Hopkins	Claremont, N. H.	1828
Edward Hopkins	Hadley, Ac. Ms.	1828
Romeo Hoyt	St. Albans, Vt.	1828
Charles Jenkins	Greenfield, Ms.	1828
Samuel Judson		1828
Francis S. Key	Torrington, Conn.	1827
Henry Kollock	Savannah, Ga.	1828
Charles Lathrop	Norwich, Con.	1828
Luther Lawton	Burton, O.	1828
J. R. Livingston	Cossack, N. Y.	1828
Samuel Lloyd	Philadelphia, Pa.	1828
Henry Martin		1828
Thomas M'Auley	Rut. St. New York,	1828
Joseph F. Merrill	Gorham, N. Y.	1828
Moses F. Merrill	Hopewell, N. Y.	1828
Samuel Merwin	New Haven, Con.	1828
David M. Mitchell	Waldoboro', Me.	1828
William Nevins	Baltimore, Md.	1828
Freeman Osborn	Charleston, S. C.	1828
Joseph B. Osgood		1828
Nath. Parker	Danville, Pa.	1828
Calvin Parsons	Pittsfield, Vt.	1828
James Patterson	Savannah, Ga.	1828
Nehemiah Porter	Ashfield, Ms.	1828
Beth Porter	Cummington, Ms.	1828
Isaac Proctor	Boston, Ms.	1828
J. C. Proctor	Boston, Ms.	1828
Rippon	Huntington, Con.	1828
Nath. Russell	Charleston, S. C.	1828
Einathan W. Seely	Philadelphia,	1828
Charles Smith	Hartwick, N. Y.	1828
Thomas Spencer	Baltimore, Md.	1824
Ward Stafford	New York,	1828
Benj. F. Stanton	Hudson, N. Y.	1828
Joseph C. Stiles	Boston, Ms.	1828
John Sturgeon	Winchester, Vt.	1828
Samuel Sweet		1828
N. W. Taylor		1828
Philip Taylor	Paris, N. Y.	1828
Samuel Williams	Northampton, Ms.	1828
Curtis Woodbury	N. Yar. & Cum. So. Me.	1828

METEOROLOGICAL NOTICES.

SHOULD there be any readers of this work, who are not interested in notices of this kind, they will excuse their occasional insertion when transmitted by missionaries of the Board, on the ground that by many readers such notices are much valued. Indeed no fact is unimportant, which is connected with the comfort, health, usefulness, and lives of missionaries. And when a man commences the inquiry, whether he ought to go as a missionary to the heathen, and in what part of the heathen world he is best fitted to labor, one of the points of his inquiries al-

ways is, where the climate is congenial with his constitution. It may not, indeed, be of course his duty to go where he will probably live the longest, but it is well to consider the subject, and to consider it in view of well accredited facts: and those facts should be furnished by missionaries, so far as they have the opportunity to learn them, and should be made public by their respective societies.

The Tamulians divide the year into six seasons of two months each. A month is the space of time during which the sun passes through one of the twelve constellations of the zodiac. The following table exhibits the length of each successive month, beginning with their year, which commences usually on the 11th of April, the instant the sun enters the first point in Aries according to the Hindoo division of the ecliptic.

	<i>Days.</i>		<i>Days.</i>
Aries,	31	Libra,	30
Taurus,	31	Scorpio,	29
Gemini,	32	Sagittarius,	30
Cancer,	31	Capricornus,	29
Leo,	31	Aquarius,	30
Virgo,	31	Pisces,	30

The following are the names of the seasons, in the order in which they are usually enumerated.

- 1 Dark or cloudy season;—during the months of Leo and Virgo; from Aug. 11th to Oct 11th nearly.
- 2 Cold season;—Libra and Scorpio; from Oct. to Dec.
- 3 Former Dewy season;—Sagittarius and Capricornus; from Dec. to Feb.
- 4 Latter Dewy season;—Aquarius and Pisces; from Feb. to April.
- 5 Spring season;—Aries and Taurus; from April to June.
- 6 Autumn, or Mature season;—Gemini and Cancer; from June to Aug.

The cloudy season, during which we have occasional light showers, is the season for sowing paddy and other kinds of grain. The Cold season, during which the mercury in Fahrenheit's thermometer is rarely found to be below 73°, and the Former Dewy season, may very properly be denominated the Rainy season, as we usually have in the course of this period very heavy falls of rain, sometimes earlier and sometimes later in the season. On examining a table which shows the results of a rain gage kept at Jaffnapatam from the year 1824 to 1827, inclusively, it appears that one fifth more rain fell in an average during the four years, in the month of November, than in any other month; and that a considerably larger quantity fell in October of each successive year, than in December or January; and this well accords with a general observation of the seasons for thirteen years past. The whole quantity of rain that fell during the four years was on an average 5 feet 3 inches annually. It may be observed, that even during the

rainy season, we often have several successive weeks of fine weather, and occasionally a great want of rain.

The Former and Latter Dewy seasons are distinguished from each other by the circumstance, that, during the one, the dews are very heavy in the former part, and during the other, in the latter part of the night. An exposure to the dew is highly injurious to health, and is carefully guarded against by the natives.

The other two seasons, viz. Spring and Autumn, or Harvest-season, are sufficiently indicated by their names; these also may very properly be denominated the Hot season. We, however, in consequence of the northwest monsoon, which usually commences in the month of May, are greatly favored, compared with those on the Coromandel coast, during the principal part of this period. Although the thermometer rises to 92° or 93°, these almost constant breezes render the climate both comfortable and healthful.

North Africa.

JOURNAL OF A MISSIONARY TOUR ON THE
EASTERN COAST OF BARBARY, BY THE
REV. ISAAC BIRD.

THIS tour was made in the spring and summer of the last year. The introductory paragraph explains its objects, and the reasons why it was performed.

The coast of Barbary, notwithstanding its vicinity to the continent of Europe and to Malta, having been so little examined with a religious view, a missionary tour of observation through some parts of it, has for a long time been felt to be a desideratum.* That part of it especially, which stretches along the immediate neighborhood of Malta, it was hoped would be found to present openings and opportunities for pious operations, of which, in the absence of laborers on the spot, the establishments at that island might more profitably than heretofore avail themselves. The idea of such a visit was steadily kept in mind from the time that the Beyroot mission was suspended, and on our arrival in Malta, the subject was made one of united and serious deliberation. In consequence, at the opening of the year 1829, Mr. Nicolayson and myself were on the point of setting off to accomplish the object, having already bespoken our passage, when the approaching visit of Mr. Anderson, as an official agent of the Board to the

Mediterranean, was announced, and our purpose was deferred. In the beginning of March, however, it was again resumed, and with the warm approbation of the Agent; but now my intended companion having had a call of duty in another direction, I was to be deprived of his solace and assistance, and obliged to proceed on the journey alone.

I was furnished with about 1,000 copies of the Scriptures, and 4,000 tracts, the latter chiefly from the American press at Malta, and at last, after various delays, found myself on board a Maltese Bombard* bound to Tripoli.

The Voyage.

It was about five o'clock P. M. April 9th when we got under way. A mild and favorable breeze, wafted us from the harbor and along the adjacent shore. My fellow passengers, of whom there were about twenty, nearly all of them Maltese, seemed mightily to enjoy the sea air, for they were in excellent spirits and talked incessantly. A number of the most communicative and respectable among them collected together in the after part of the vessel, which they occupied exclusively by right of prior possession, and continued till nine o'clock in animated conversation. I stood at a little distance a silent listener. Some of the topics discussed will doubtless appear, for such an assembly, sufficiently learned and difficult. They were such as these;—the comparative perfection of the arts in ancient and in modern times—the science of geography—the origin of the American Indians—the merits of the English language: &c. The majority were apparently agreed on the following among other points; viz. that the great land divisions of the globe were six, and not four only, as formerly supposed—that the Aborigines of America passed over to that continent by land, and not by water—that such a passage is now practicable from some part of the coast of Africa—that in no part of the world is the English language spoken with so much purity and elegance as in the U. S. of America.

April 10. We had not, when morning rose, yet lost sight of Malta, but at ten o'clock it could no longer be discerned. We passed, in the course of the day, two Bombards, which had set sail from Malta for Tripoli some hours before us. One of these carried Mr. Cox, the American consul at Tripoli, whom, in passing, we distinctly recognized and saluted.

At 4 or 5 P. M. the captain called to prayers, for every captain of these parts, who means to be an obedient son of the holy mother church, performs this ceremony.

* Perhaps the only visit of the kind now in question, ever made to any of the Barbary states, was that of Mr. Greaves to Tunis in 1824. See *Jouett's Researches in Syria, &c. Appendix.*

* A particular kind of vessel—small, but having three masts.—Ed.

ny every day so long as he is out of sight of land. All the mariners and most of the passengers immediately collected on deck, and in concert with the captain, who officiated as priest in this case, continued chanting their prayers and praises to the virgin and other saints for the space of half an hour. When the ceremony was over, I found myself in company with two or three of the crew, with whom I endeavored, in a mild manner, to argue on the unreasonableness of praying to saints and angels. They looked at me with an evil eye, and shewed such an aversion to the subject, that I soon thought prudent to drop it. A heavy gale set in this afternoon from the northwest, that drove us from our course, wet us with the spray, made us cold, sea-sick, and exceedingly uncomfortable.

11. In sight of Africa. It presented an appearance very different from the only part of the continent I had ever seen, which was the region about Gibraltar. Instead of high craggy mountains, the coast presented a vast uninterrupted plain. A single range of high grounds, scarcely meriting the appellation of mountains, was distinctly visible on the left of Tripoli, at a great distance in the interior. These hills are the mountains of Gorianna. Streaks of green were observable extending along the whole visible shore, which we found, on nearer approach, to be immense groves of the palm or date tree. Contrary winds prevented our entering the harbor this evening, but we arrived so near that a boat came out and spoke us, informed us of the safe arrival of consul Coxe, and took in one or two of our passengers. Entering the harbor of Tripoli by night is rendered so difficult and dangerous by the rocks and shoals which surround it, that our captain, after speaking with the boatman, at once determined not to run the risk, and so stood off again to sea.

Residence at Tripoli.

12. Came happily to anchor this morning close by the walls of the town. I was glad for once to be in a country of Moslems, where, without the tedious detention of a quarantine, I might escape from a confinement the like of which I had never before experienced at sea. It being the Sabbath, about a dozen flags of different Christian nations were seen waving over the city, and it was pleasant to observe "one out of the many" bearing the stars and stripes of America. Mr. Coxe, whose acquaintance I had already formed at Malta, was of course expecting me, and immediately sent a boat with a guide to bring me to his house. I was received there with many demonstrations of kindness. I found here a gentleman, whom I saw to be a fellow guest of mine, wholly engrossed in visits and conversation about a school which he proposes to open in Tripoli. I

begged leave to remind him, as I saw I could do it without offence, that this was the *Lord's* day, and that he was using it as *his own*, by devoting it to his own worldly business. "I do assure you," said he, "*we* are not so strict;" and went on to speak of the harmlessness of what he was doing, the urgency of the case, &c. A long discussion followed of many of the doctrines of the church of Rome.

13. The conversation about Romish doctrines was continued to-day, and when my friend S. C. was urged to seek *simply the truth*, his reply was, "I do not wish the truth." This avowal was evidently made out of the abundance of the heart. It was probably as great a truth as he had uttered. But when he began to be pressed upon it, he fell to explaining it away by saying, "*My truth* has been tried for eighteen centuries, it has been established by councils, by the holy fathers, and by experience, and put beyond every doubt and all possibility of refutation; and therefore if you have any *other truth* to propose, any thing contrary to my truth, I do not wish it."

A dispute arose this evening about a matter of fact recorded in the New Testament history. To resolve the doubt Mrs. — by request brought forward her Italian Bible, remarking, as she handed it me, that it was presented them while they were at Tunis, five or six years ago, by a gentleman like myself. That gentleman I found, on further inquiry, must have been Mr. Greaves, whose visit to Tunis has been already alluded to, and whose personal acquaintance and friendship I had enjoyed at Malta. It was not a little gratifying to be reminded of such a friend by seeing the fruit of his labors. After examining the point in dispute, S. C. to my great surprise and satisfaction frankly acknowledged that he was wrong, and the Bible right. And now as this book was before us, Mrs. — begged I would select some chapter and read for the benefit of the children. With Mr. —'s leave I did so, opening at the 3d and 4th chapters of John, and making such remarks as I judged proper to elucidate and enforce the truth. In this little exercise, I felt my own heart much engaged, and from the lively attention of the listeners, I could not but hope that some part of the truth would remain like bread cast upon the waters.

14. Took my first walk out of Tripoli. The ground near the city is occupied chiefly by open gardens and burying places. No high enclosures and no palms or other large trees that could give shelter to a besieging enemy, are suffered to stand within cannon reach of the walls. On the eastern border of this vacant area, next the sea, is a bare, sandy plain, of no great extent, where, on every Tuesday, as to day, is held a small fair. Thither we at this time directed our steps. Nearly all the people we met, (and the way was much thronged,)

exhibited the image of poverty; and yet what was surprising to my companion and myself, coming as we had done direct from Malta, not an individual among them presented his hand for alms.* The men generally wore a skull-cap on the head, and a narrow woollen blanket thrown loosely about the body. Of some of the women only an eye was left visible, while of others less scrupulous, especially the blacks, the whole head and shoulders were left quite bare. The greater number of the country people, who had brought articles for sale were seated by their merchandize flat upon the sand, with nothing to shelter them from the burning rays of the sun, patiently waiting for purchasers. Some, however, were accommodated with tents. All was hurry and bustle. Such is the number of persons here in the European dress, that in passing through the crowd we seemed to excite little or no curiosity. As we entered the grove, or as it may more properly be termed the *forest*, of palms, by one of the main roads leading toward Lebda southward, we observed a number of deep round pits or wells close on the borders of the road, which seem to be remains of antiquity, and were once used, it is said, for public granaries.† Their depth, however, is not equal to that of the wells for water, and their structure forbids the supposition that they were intended as such. The mouths of these pits are carelessly left open, and some of them have fallen in at top, taking off a part of the road itself, and exposing the passers by to fatal accidents. Next to the palm, the prevailing trees in these suburbs, are the olive, the fig, the pomegranate, mulberry, almond, and lilac. The more cultivated gardens furnish also the orange and the lemon; but these, were hidden from our view by high mud wall enclosures. We found two or three small fields of barley, whitening for the sickle. The wheat harvest is already begun. The life of all these fields and gardens is artificial irrigation, and by this simple means, it is said, almost any part of the neighboring desert might be reclaimed and made fertile. Water of a tolerable quality, and at no very great depth, is to be found in all this region. The universal mode of working the wells here, in irrigating the grounds, may deserve a description.

The pump is unknown. All water is raised by animal power, and the animal generally selected for this purpose is the heifer. For her accommodation a steep pathway is dug, commencing high at the mouth of the well and descending from it to a considerable depth in the earth. Pro-

vided with a suitable harness, and a rope passing over a pulley into the well, she marches down and up this pathway, halting and wheeling in due time, and dragging up at every descent an immense bucket of water. The expedient of the pathway is simply intended to equalize, as nearly as may be, her labor of going and returning. Her Arab attendant walks constantly by her side, giving her the word of command, and often assisting her as she descends by the application of his own muscular powers. The bucket, which is of leather and so constructed as to fill and empty of itself, on reaching the pulley over the well's mouth discharges its contents into an elevated reservoir of mason work, which again, when filled, is discharged into all the larger and smaller ducts prepared on the surface of the ground for the proper distribution of the water. Every well must have its reservoir and its two upright pillars for the pulley. These numerous little stone fabrics might almost be mistaken at a distance for cottages and exhibiting, as they do, so many white spots in the bosom of the verdure that surrounds them, they add not a little to the cheerfulness of the landscape.

15. The following circumstances relative to the nominal conversion of a Jewish girl to Christianity in Tunis, some years ago, were related to me by the consul and his lady. The first time they knew of the girl was on Friday, when she came rushing into the house all pale and trembling, and seizing hold of Mrs. C. and whatever might be near her, she clung with all her might, as if in the utmost fear of being dragged from the house again by force. Mrs. C. of course begged to know what was the matter with her, and what she wanted; but for a considerable time she made no other reply than to repeat, in a frantic manner, the word *Christian*. She was requested to lay aside her fears, and to be calm and quiet, and assured that she had no cause for such alarm, for that, in the consulate where she was, nobody would think of coming to take her away but by fair means. It was some time before she could be persuaded to believe she was safe. But seeing no enemy coming after her, and being soothed with kind words, she at length became composed and gave the following account of herself. She had for a considerable time past been disgusted with the heartless and useless ceremonies of the Jews, and had determined to forsake them and be a Christian. Once or twice previous to the present instance, she had attempted to escape from her house, but had been overtaken and brought back. Her intentions having thus become known, she was constantly watched. But to day, as she was busily occupied in washing the house by way of preparation for the Sabbath, her spies were off their watch, and she seized the occasion when she observed the street clear, to run out and escape for her life. Im-

* The beggars at Malta are exceedingly numerous, presenting themselves in every street, and in every part of the island. Ed.

† The subterranean corn magazines of Africa, are made a particular subject of remark by ancient writers.

mediately after the girl had entered the house, numbers of the Jews were collected about the door of the consulate, and it was said that nearly the whole Jewish population of Tunis were assembled in that quarter of the city. But they effected nothing. The consul in due time had a consultation with the Bey in regard to the case, when it was mutually agreed that the young woman should remain in the full sense an American *protege*; but that, for the present, she should be delivered up to the custody of the Bey, and be subjected to a course of treatment adapted to try her sincerity. No threatenings, nor promises, nor flatteries were spared to move her from her purpose, but all in vain. After this she was sent for and brought back to the consulate. This last step, however, was not accomplished without some tumultuous proceedings on the part of the Jews, who assembled in a mob with the design of seizing the girl by violence. She was nevertheless preserved from their fury, and from this time was given over by them and by all parties as being established in her determination to be a Christian. She was accordingly instructed in the truths of the Gospel and baptised, and has ever since continued, so far as appears, to live a consistent Christian life.

A middle aged Moslem, called Sidi H., who has held an office of considerable dignity under this government, and who has visited Europe, called to day to make the consul a visit. I also was invited in. He rose as I entered, bowed very composedly, and after a few salutations and common place remarks, in which I observed he made use of sometimes the French language and sometimes the Italian, he suddenly began to converse with me in the English. He asked me about "consul Abbott of Beyroot," about "Lady Hester Stanhope of Mount Lebanon, niece of the great Mr. Pitt," about "the Rev. Mr. Jowett of Malta;" &c. &c. He further inquired what books I had in my library, whether I had such a book, or such an one, mentioning their names, and giving his opinion of them, and all this in *English*, and with so much ease, mildness, and simplicity of manner, that I hardly need say, it surprised me. He went on to say that he had spent some time in Paris, and was well acquainted with the great Arabic scholar, the Baron de Sacy. He asked if the French was a language much spoken in the United States. I said, No. "But there are some of you who understand it," said he, "for I have myself seen French letters written by an American." He soon after remarked that this American was, "Mr. John Quincy Adams." In remarking on Sale's translation of the Koran, he said, there were a great many blunders in it, and then proceeded to tell how many branches of knowledge a man ought to be well instructed in, before he should attempt to comment on

the Koran. But here he was evidently and very naturally less candid than usual. In the course of conversation he introduced, rather obliquely, the subject of the distribution of the Scriptures, probably for the sake of discovering my designs, and of discouraging me from attempting any thing of the kind in Tripoli. "The people here," said he, meaning Christians probably, "are all fanatics. They will have nothing to do with the Bible. Some years ago, Mr. Graberg, the Swedish consul, distributed many copies of the book in Tripoli, and they were all destroyed, (as I understood him to say,) by the Christians; and the rest that were undistributed, he was obliged to send back to the Bible society in London." I said perhaps they were not our Holy Scriptures, but books of controversy; asking him, for his own consideration, what motive Christians could have to burn their own holy books. I then frankly gave him to understand, that I had brought with me a quantity of such books, and that I intended to do with them, just what Mr. Graberg had wished to do with his. He made no reply.—Towards the close of the conversation, he inquired about our Unitarians of America,—thought them an interesting sect, whose sentiments bore some resemblance to Islam, (Mohammedism.)

Went out to attend a Jewish wedding, but the ceremony was over before we reached the place. Soon after we came, a young Jewish merchant from Italy entered the room, with whom I had a little religious conversation. He said, the Jews of Italy were the only persons of that religion in these parts of the world, who paid much regard to education. Rabbi Mendel of Jerusalem, was one of the most learned Jews of modern times. He had not heard, till I mentioned it, that he was dead. Many of his nation in Italy, he said, had been induced for money outwardly to change their religion, and become Christians; but of these a number had left the country, taken their money with them, and become Jews again as soon as they conveniently could. "No man," said he, "will change his religion without some bad design, and all religions, well followed, lead to the same place at last." He was for letting every man alone to think for himself; and almost the last words he said were, "long live the principles of toleration." By this I understood him to mean, that no denomination ought to persecute another, and that Jews and Mohammedans ought to have liberty of becoming Christians if they chose, and *vice versa*.

16. A hot wind set in this morning, which raised the thermometer, closely shut up in a stone room, about 4° in a couple of hours. On putting it in the shade outside the window, it immediately rose to 17 degrees, viz. from 71° to 88°. This is a remarkable change for this climate; for, except when this wind comes on, the ther-

mometer in the house, seldom rises more than one degree in twenty-four hours.

17. Took a walk with S. C. among the burying grounds without the city. They lie spread over an immense space, the main roads passing in various directions through the midst of them. The rains and the travel have brought into view many of the bones of the dead, so superficially are they interred. One broken skull, which lay exposed near the road, we stopped a moment to examine. As we stood thus employed, a man, who seemed to be a mere common Arab, passing by and observing what we were about, halted and came towards us. When he was sufficiently near he spoke in bad Italian, saying very seriously, "Such are all we, going to the dust;" as if he would caution us not to insult the relic, by reminding us that we must soon be like it. No sooner had we left it, than he commenced fixing it carefully back in its place, and covering it over with sand, repeating over it meanwhile the piteous expression, "*Ya hasra, ya hasra*"—poor thing, poor thing. Our walk through these neglected and wide spread domains of the dead, was calculated to give us a lively impression of the wreck to which sin has reduced this world, and of the terribleness of that day, "in the which all that are in the graves shall hear the voice of the Son of man, and shall come forth, they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." Conversing seriously with the two head servants in the family where I am. One of these was born in Corsica, but has passed a considerable part of his life in Malta, where he was married, and where his family now lives. He has read the New Testament with some attention, and is able to quote with readiness different parts of it, which disprove (as he is disposed to consider them,) the ridiculous doctrines of the church of Rome.

Accompanied the consul to the house of Sidi H. to return his visit of the 15th. He was quite pale and sick, but instead of manifesting any impatience at our coming at such a time, he insisted on our sitting down, saying, with apparent sincerity, "*vous etes venus pour me soulager*." He loves to speak in French, for he seems to understand it better than any other language, except his native Arabic. His younger brother coming in, and appearing desirous of entering into conversation, most of my time was occupied with him. I found him a very modest youth, possessing some knowledge of the Italian language, but chiefly distinguished for the knowledge he evidently had acquired of his own. He shewed me a book of poetry having in connection with the text an extensive commentary. It was written in a beautiful

eastern character; which mode of writing he read with perfect fluency, and acknowledged, notwithstanding his being of necessity so much more conversant with the other, that it was more elegant than the character of Barbary. At the close of our visit, a large, white headed shekh came in, and told Sidi H. in the course of conversation, that he had heard there was an American priest there, and he wished to make his acquaintance. His conversation being all addressed to Sidi H., the latter interpreted or rather repeated the old man's words to me in another language. I replied that I should be glad of his acquaintance with all my heart. He immediately turned around to me, seized my hand, shook and held it, and talked on in a friendly, but enthusiastic manner, for some time.

18. This is the commencing Sabbath of the Passover with the Jews, and I went to their chief synagogue to see them. It was before the hour appointed for evening prayers, so that when we arrived, only a very few were present. The whole room was overhung with lamps, suspended from the low roof, in such numbers that the place seemed all in a blaze. The air was close and well nigh suffocating. These lamps, the Jews took care to tell us, they had not themselves been so wicked as to light, but that for a small compensation a Turk had been procured to do it. So here may be reckoned one of the counterbalancing consolations of their captivity. What they cannot do on the Sabbath, they can easily get done by infidel gentiles. How they expect to get their lamps lighted when they shall all be restored to their own land with none but Jews around them, I do not know; but the probability is, that before that time shall arrive, they will have discovered that God requires of them no religious rites, which they may not lawfully perform in person, and that the burning of a thousand lamps at the passover is neither quite so acceptable, nor quite so indispensable a service, as they had been taught to consider it. The few Jews that were present were friendly and courteous, and almost one of the first things they did was to conduct us to their little ark, or closet, where stood, "the Volume of the Book." It was as usual a large volume or roll of parchment partly rolled up at each end, and open for reading in the middle. The hand in which it was written was fair and large, and the Hebrew without the points. I read and handled it, without perceiving that it disturbed any of their religious prejudices. As the young men gathered around, I began to question them in regard to the Old Testament history. They were sadly ignorant, not merely of the prophets, but even of Moses, in whom they trust. Meantime two of the chief rabbis came in, and, with countenances indicative of pleasure rather than otherwise, took their seats in the circle. I told them what I had been saying to the young men,

* You have come to comfort me.

and now began to address them in a similar manner. They were pleased while I spoke respectfully of Abraham, and Israel, and Moses; but when I began to mention the Messiah, the elder rabbi was disposed to avoid the conversation, saying there was but little difference between the Jew and the Christian—both believed in a Messiah, and the fact that they disagreed about the time of his appearance was not of much consequence. I presented them with two or three copies of the Hebrew Psalter, a new edition which they examined a little and pronounced to be good. The younger of these two rabbis was of a noble countenance and dignified manners, but withal so timid that, as he held the book to examine it, his hands were all in a tremor. It appeared to be the effect of mere embarrassment. The hour for prayers approaching, we took our leave, and were conducted by three or four Jewish boys to another smaller synagogue in the immediate neighborhood, where the chief man we found was the father of the young rabbi just mentioned. Though a real Barbary Jew, he spoke tolerably good Italian, was polite and intelligent, thought much of his son, but gave us to understand in regard to himself, he was not a rabbi. He spoke of the poverty of his brethren, and particularly of the oppressions to which they are subjected by the government; but in these last statements he might have had some other end in view, than merely to communicate facts.

Passing homeward, the dragoman, who was our conductor, took the liberty, as he arrived opposite to the door of a rich Italian Jew, to invite us in. With some hesitation we followed him. Four or five women were sitting in the open court, upon a carpet, one of whom, who proved to be the Jew's mother, rose as we entered, and conducted us to the receiving room. It was a very narrow apartment, lined with chairs and sofas, and in the middle stood a table on which were a quantity of unleavened bread, nuts, &c. for the feast of the Passover. Upon invitation we tasted of the bread, or rather cakes, and found them very palatable, not much unlike our American crackers. The "bitter herbs" we did not see. They are probably in these late days but sparingly made use of. The old lady in the course of conversation said, with an air of much gravity and concern, that her son had no children, and astonished us by adding that he already had two wives, and was now on the point of taking to himself a third. Just as we were about to retire, the man himself came in. He was sufficiently friendly and affable, but shewed himself a miserable lover of the world, in whom the Apostle John would say, "the love of the Father" could not be. I reminded him of his danger, and begged him to look away from his fine house and his earthly riches, to a house and a treasure in heaven. He took no offence at these remarks, but rather seemed inclined to ac-

knowledge their justness and his own fault.

Had a long conversation with S. C. on the nature of faith. He strenuously maintains that most absurd Popish notion, that faith is concerned only with the *mysteries* of religion, such, for example, as the trinity, and transubstantiation. *Faith* is not *belief*, but something altogether superior to it; and, according to his view, it is language in the strictest sense correct, to say that the doctrines which we cannot believe, we receive by faith.

19. *Sabbath*. Read a manuscript sermon this morning to the family on the subject of the Resurrection of Christ; this day being, according to common computation, the anniversary of that event. In the evening, read to the family the chapter of the Hebrews, which treats so largely of faith, endeavoring in my remarks upon it, to make them all see clearly what faith is, and especially to shew to S. C. that his confined view of this Christian virtue was not at all consistent with the account here given of it by the Apostle.

21. Walked down to the Marina, or wharf. Among the objects of interest that presented themselves, were a considerable number of bombs that had been thrown at the town in the late assault made upon it by the Neapolitan fleet. The shells had fallen, as it seems most of the others did, harmlessly in the harbor. They were afterwards fished up by order of the pasha, who to aid their discovery, caused oil to be thrown upon the water to quiet its surface and thus increase its transparency. The attack seems to have made no impression whatever upon the walls of the city. I saw one mark only as the effects of it. It was where a shell had fallen upon the side of a castle. The vessels now seen in the harbor amount to about twenty, including a number of small coasters, called *sandals* and *shibbacks*,* and two or three dismantled vessels of war belonging to the pasha. Presented S. C. with a French Bible. He accepted it with many expressions of thanks; but as he seemed, notwithstanding, to be a little suspicious of it, I invited him to examine it by the tests of the Hebrew and Greek, as well as by his own standards, the Vulgate and archbishop Martini's Italian. He would greatly have censured the freeness of the French translation in some cases, but he saw that his own Vulgate was liable to the same objection. He had previously declared to me, and that in company, that our edition of Martini's Bible was corrupted, and insinuated that therefore it was unsafe to receive any edition of the Scriptures printed by Protestants. Though he would not, or at least did not, then spe-

* This word is spelled by the Spanish *Xeber*, (which spelling seems to have been adopted from them by other nations) but their pronunciation of it is nearly the same as that of the Arabs given above.

cify any passage in particular that had thus suffered, yet I afterwards discovered by his conversation the one, (for I believe there was only one,) to which he alluded. I now made him see with his own eyes: (1.) that the passage in question was falsely translated, not in Protestant Bibles, as he had supposed, but in his own immaculate Vulgate; and (2.) that the Italian Bible of Martini, which he complained of as being altered in this passage, was in reality not so, but that it contained the false rendering, word for word, just as he would have it. The passage was this, "He shall bruise thy head, and thou shalt bruise his heel." The Popish translation is, "*She* (the virgin Mary) shall bruise thy head, and thou shalt bruise her heel." As my friend had been ready, from this supposed falsification of the inspired text, to reject all Protestant Bibles, so now, to be consistent, he ought to have thrown away his Vulgate: but I did not see that his esteem for it was at all diminished. That the passage in the Vulgate was at variance with the original was clear, but he doubtless thought in his heart that the alteration had been made *with a good design*. It had been done, too, by the unerring hand of that most kind, and holy, though invisible matron, *the Church*. Possibly he thought the change an improvement. What would have been a mortal sin, if committed by a Protestant, becomes quite another sort of thing, when done by the "Holy Mother,"

"That guardian angel made of wicked priests,
That goddess undefined, whose specious name
Works deeds of magic; whose enchanting hand
Can with strange power even contradictions work,
Turn things to Gods, and sin to holiness.
[To be continued.]

Sandwich Islands.

EXTRACT FROM A LETTER OF THE REV. C. S. STEWART, DATED AT HONORURU, 24TH OF NOV. 1829.

THE readers of this work are aware that the Rev. C. S. Stewart, formerly a missionary of the Board at the Sandwich Islands, accepted, in the winter of 1829, the chaplaincy of the United States Sloop of War Vincennes, expected to visit those islands. The letter, from which the following extract is taken, was written when Mr. S. had been eight weeks at the Islands, and just as he was on the eve of departing. The letter would have contained a fuller account of his very interesting visit, had not the vessel commenced her return voyage much sooner than was expected.

* This specious appellation seems to be universally assumed by the Romish priests, the better to palm their impositions upon the people, and keep their own hand out of sight. Priests teach nothing, impose nothing upon the people; it is all done by that phantom, "the Holy Mother," whose breasts gave them suck, who loves her sons, and can never wrong them.

Full, and I doubt not, interesting accounts of the last two months, are prepared and preparing by the missionaries, and will reach you soon. They will apprise you of the most important events, and of the general impression made by the visit of the Vincennes. It is all that could have been expected, and has surpassed my hopes. From the first suggestion of the visit to me, or rather the proposition for me to accompany it, I felt that I might be more in the way of duty, by acceding to it, than by taking any other course. That conviction has increased rather than diminished, and I am now fully persuaded that it has been of vital importance to the happy result, in which we all rejoice with humble thanksgiving. I think a new era in the history of the people will be commenced by the Vincennes.

I have been enabled to visit all the stations, except that at Taui, and to see all the missionaries except two or three. Every thing connected with the progress of the great cause here is cheering, and abounds with promise of still greater things. The harvest for eternal life is rich and wide, with scarce a single reaper to tens of thousands. Hawaii at this moment, with her ninety thousands, has two laborers only on all her coasts, while every village and every district in all her borders echoes night and day to the inquiry "What shall we do to inherit eternal life?"—"Come over and help us—come over and help us." I do not know how it will be possible for the Committee, the Board, and the American churches to refuse another reinforcement here.

I shall do all in my power to have a connected report of our visit prepared on our way home. I could write a quire expressive of all I have seen and felt since I have been here, and regret to send a word only. My heart is filled with gratitude and joy at the prospects of the church and nation. The king, I trust, is safe as to the influence he will exert forever hereafter: he is an uncommonly fine young man.

What is said above, respecting the prevailing attention to religion on Hawaii, accords well with what was inserted at pp. 151 and 178 of the last two numbers, and which was written a few weeks earlier.

Those who read the account of the part taken by Kauikeaoli the young king, at the dedication of the temple at Honoruru, given at p. 105 of the number for April, will not be surprised at what is said of him by Mr. Stewart. It may be hoped that these exhibitions of his character made just at the time when he is taking on himself the responsibility of a ruler, are indications of the course which he will hereafter pursue in that capacity. In accordance also with

what is said above is the proclamation of Kauikoaouli in connection with many of the principal chiefs of the Islands, which appears to have been called forth by some existing controversy between the natives and the foreigners resident at Hoooruru, and which has been inserted in several papers. The following extract will show its character.

This, therefore, is my proclamation, which I make known to you, all people from foreign countries.—The laws of my country prohibit murder, theft, adultery, fornication, retailing of ardent spirits at houses for selling spirits, amusements on the Sabbath day, gambling and betting on the Sabbath day, and at all times.

If any shall transgress any of these laws, he is liable to the penalty, the same for every foreigner, and for the people of these Islands, whoever shall violate these laws shall be punished.

This, also, I make known:—The law of the great God of heaven, that is the great thing by which we shall promote peace: let all men who remain here obey it.

The Vincennes was to sail immediately from the Islands, and would return to the United States by way of Canton and the Cape of Good Hope. Mr. Stewart was expecting that she would arrive during the month of July.

Cherokees.

EXTRACTS FROM A LETTER OF MR. THOMPSON, DATED AT CARMEL, APRIL 24TH 1830.

Course of Labors pursued at the Station.

NEARLY all the instruction given to the Indians at the different missions, is communicated through interpreters; which, of course, often embarrasses the missionary and confines his labors within narrow limits.

Since I last addressed you, I have spent as much of my time as I could obtain an interpreter, either preaching among this people, or in visiting them at their own dwellings. I was led to this latter course partly through necessity, as I could not hire an interpreter to go with me so far from home as to be long absent from his family. By pursuing this course of visiting, also, I was able to spend more or less time every week during the winter among the people. My plan was to visit and converse with the people in a particular neighborhood, and if practicable, preach in the same place, on the evening of the same day. I was greatly encouraged while pursuing this course. The Indians would converse more freely at home than

elsewhere; and hence the actual state of their minds would be better ascertained. I obtained, moreover, access to many who would not come out to meeting, and in some instances became acquainted with their prejudices against the Gospel, which I could have learned in no other way. Some individuals, I am persuaded, were by these visits induced to think more favorably of the Gospel. To these visits I ascribe in part the increase of the congregation at this place the past winter. Our meetings on the Sabbath have been far better attended than usual.

During the greater part of the time we thought we could discern tokens of God's special presence. Several gave us reason to believe that the Holy Spirit was striving with them; and some few gave evidence of a change of heart. The number, however, is small; and while we have not realized all we could desire, we doubt not that lasting good has been done to some individuals.

Hopeful Recovery of an Intemperate Man.

Among those who have recently given evidence of piety, is a white man, who has lived in this nation about seven years. He is more than seventy years old, and has been grossly intemperate. In this beastly indulgence he had expended nearly the whole avails of his labor. His family was very large, and their wretchedness and degradation was equalled only by the poor untutored Indian. He had been extremely vicious in other respects. And though he had been born of Christian parents, baptized in infancy, and once in comfortable circumstances, as well as somewhat intelligent, yet vice had erased almost every estimable quality, and all fear of God. He had grown old in sin, and seemed almost prepared for destruction. Living near us, he was occasionally here; and at last, in consequence of the death of a member of his family, and of hearing, about the same time, some remarks from this most solemn inquiry, made by the prophet Malachi, "Will a man rob God?" his fears were awakened and his sins appeared to be set in order before his eyes. Divine truth took hold of his mind, and after a few days of alarm in view of his guilt and danger, he began to exhibit evidence of a work of grace in his heart. Although he appeared well, yet, for a season, I durst not indulge much hope for him. So few who become confirmed drunkards are reclaimed, and the danger of self-deception is so great, that I looked upon his case with trembling solicitude. Whether his conversion be genuine or not, is not now for me to say. This, however, I can affirm, that a thorough external reformation has taken place in his conduct: he has abandoned his inebriating cup; he has forsaken the com-

pany of those who have "redness of eyes." His family, before wretched, and their wants disregarded in great measure by him, now share in his solicitude, and in comforts which he administers to them. He is seen on each returning Sabbath in the house of God, and the morning and evening of each day at the domestic altar. He manifests much attachment to the people of God, and often expresses gratitude for the faithfulness of some who did not cease to warn him, as opportunity presented, to flee from the wrath to come. I have seen tears flow freely from his eyes, when he has reverted to the long course of iniquity which he has pursued, to the mercies he has abused, and the many years he has spent in rebellion against God. If his name shall indeed be found at last in the book of life, he will be forever a monument of the efficacy of the Gospel, and of the sovereign grace of God. He, together with two others, is now a candidate for communion with the church. One person was received on examination at our last communion, three weeks ago.

Grounds for Encouragement.

While we fear that there is not so much concern on the minds of the people in regard to religion as there has been at some particular times the past winter, yet our meetings are well attended. Our meeting-house was full on the last Sabbath. So far as the feelings of this people are exhibited, I do think there is reason for all concerned in evangelizing them to press forward.

The work of putting into the hands of this people books in their own language, I consider, in the present state of this nation, as one of the greatest importance: and if more missionary effort can be directed to this object, I think it very desirable. I have been in this nation one year and a half, and during this time one small edition of hymns and the Gospel of Matthew have been printed. Could it be known by all the friends and supporters of the mission, with what avidity these books were generally received and perused, they would tell us, I presume, to give them more as fast as possible. I think the minds of this people prepared to receive instruction with great facility from small portions of Scripture, or any other appropriate matter printed in the form of tracts.

Indians in New York.

EXTRACTS FROM A LETTER OF MR. SMITH,
DATED AT CATTARAUGUS, MAY 20, 1830.

General Progress of Religious Knowledge and Feeling.

THE interesting state of inquiry among those belonging to the Christian and heathen portions

of the people has been repeatedly noticed, especially at pp. 51 and 158 of the current volume. The heathen party of the Senecas at Cattaraugus seems likely to become extinct.

Since I last wrote, there has been, till within a few weeks past, more than usual attention to the subject of religion, in this place. Our meetings on the Sabbath and at other times have been very interesting. Some have come regularly to hear the Gospel preached, who seldom or never before had heard it. As many as fifteen or twenty have been anxious for their souls, and several of this number we hope have passed from death unto life. When persons who have but little knowledge become serious and indulge hopes of pardon, there is generally more reason to doubt with regard to their piety, than if they were better informed. On this account we rejoice with trembling over the Indian converts. As those who have recently become serious often, at meetings, and on other occasions, express their views and feelings upon the subject of religion, I will notice two or three cases as specimens.

One day a young man came to my study to inquire if so great a sinner as he had been could be saved. At a meeting a few days before, an arrow from the quiver of the Almighty had pierced his heart, so that, as he said, when he was on his way home through the woods, he was induced to kneel down and pray; and immediately after he reached home, he knelt down and prayed again. A day or two after, he came the second time to my study, said he was ignorant and needed instruction; that formerly he and his wife had abused each other, but he had generally begun their quarrels; that a few days before he became anxious for his soul, she went from him and took their children with her, and had not yet returned, but he hoped that she would, and thought that he should be kind to her, and if at any time she should be unkind to him, he should remember how Christ suffered without complaining, and he would try to do as Christ did. He said that formerly he never thought of God, but now he thought of him all the time, and found great delight in prayer, and asked if he might pray in religious meetings. He came to the mission house almost every evening for a month, to learn to read the Indian Testament; and his efforts have been successful. He is now living in peace with his wife, and appears like a Christian.

At the close of one of our meetings, a young man arose and said, he thought he was the greatest sinner in the house, but he hoped that Jesus would forgive him, and he intended to walk in the path to heaven. If at any time he was out, he hoped his friends would help him into it. He said he had long thought the Christian religion was true, but that his friends had prevented him from embracing it. Now,

for the sake of following Christ, he bid them all farewell.

Another young man at the close of a meeting arose and said, "I see I am a great sinner. I have despised preachers, and thought it wrong to hear what they said; but now, I see that my old Indian ways are foolish, unprofitable, and wicked." "What I once thought to be right I now see to be entirely wrong. What I once loved I now hate, and what I once hated I now love; and since I have heard there is room in heaven for repenting sinners, I am resolved to repent all my days."

Doubtless the progress of the Gospel would be more rapid among this people if they had no intercourse with white men, who are opposed to the Gospel. The heathen here, however, generally acknowledge the Bible as the word of God, but they say it is designed for white and not for red men. This is the best excuse they can offer for their sins; but the consciences of some of them are so much on the side of truth, that they occasionally confess the worthlessness of their religion. An infidel from a neighboring town, came here a few months since and collected the heathen Indians together, and endeavored to prejudice them against Christianity. A young man belonging to a heathen family has since said of that infidel, "He is the devil's minister: he says our old religion is good, and tells us to dance; but we know

that our old religion is good for nothing, and that we dance for amusement, and not for religious purposes."

Accessions to those who favor Temperance.

The cause of temperance here appears to be advancing. A few weeks since, at a meeting of the Temperance Society, a number who formerly had been opposed to the society, came forward and joined it. One of the new members is a heathen chief. At the time of his admission, he said that some years since he made a solemn promise not to drink ardent spirits, and that afterwards when he was going to Alleghany in company with two others, they purchased some cider and offered it to him, but he refused to drink for fear there might be ardent spirits in it, and upon inquiry, he learnt that ardent spirits had been put into it, to preserve it. He probably designed this as a caution to one of his neighbors, who had just said, he would abstain from ardent spirits, but would use cider when he pleased. On the same occasion, another said to his friends, that it was not strong drink, but bread and soup that kept them alive, and he knew that they could abstain from strong drink, for there were a number, who were drunkards two or three years ago, who now were temperate, and the best men in this place.

Proceedings of other Societies.

FOREIGN.

MISSION OF THE LONDON AND NETHERLANDS MISSIONARY SOCIETIES IN SIAM.

Advantages of Bangkok for Access to the Chinese.

EXTRACTS from the communications of Messrs. Tomlin and Gutzlaff, showing that there was a wide opening for the circulation of the Scriptures and tracts among the Chinese in Siam, were inserted at p. 324 of the last volume. Bangkok, the city which is the scene of their principal labors, is represented by them as containing 401,300 inhabitants; of whom 310,000 are Chinese, and the remainder a mixed population of various tribes. The Siamese in the city amount to 8,000, exclusive of 11,000 talapoins or priests. By means of these various classes of people, thus congregated, and who are constantly in motion, going and coming through all the surrounding nations, and to the very centre of China, the missionaries possess great facilities

for disseminating widely, by means of Bibles and tracts, a knowledge of Christianity. They remark—

The Chinese are the most prominent and efficient part of the whole population at Bangkok; and, as in all other places where they are found in the east, form the life and spirit of the whole. Their number here is so overwhelming, as to be sufficient to stamp their own name and character on the whole mass. Indeed, when compared with the scanty remnant of Siamese, the vast multitude of them is almost incredible to any but an eye-witness: for the better satisfaction, therefore, of our friends, I will give a copy of the last year's census, made by the Siamese Government. At first sight of it, we were quite astonished; but, as there is no conceivable reason why they should overrate the Chinese and underrate themselves, and our own enlarged observation bears in its favor, we cannot reject it as incorrect. There are also numerous settlements of Chinese in the interior and along the coast, which a missionary may readily communicate with from this station. The junks passing to and from China, Cochin China, and Hainan, every year, afford good opportunities of sending the Scriptures and tracts to various parts of

the empire and these several places: an average number of 150 of these vessels are thus annually employed. Others also are constantly moving to and fro, among various islands of the Indian Archipelago, affording similar facilities of communication with numerous scattered bodies of emigrant Chinese.

Though we have been enabled to gain a footing here, and to maintain it by the help of the Lord, about six months, yet, from the present critical state of affairs in Siam, it is difficult to form any probable conjecture as to the future: however, we indulge the pleasing hope of its soon becoming an important and flourishing missionary station. Having been long enough here to manifest our intentions and the nature of our work, we trust, when called to depart, we shall leave a character behind us, among all classes, which may be of some advantage to those who come after us.

Advantages of administering Medicine to the Sick.

From many paragraphs of a similar character, the following are selected, as illustrating how a missionary may alleviate the bodily distresses, to which the vices and ignorance of the heathen subject them, and thereby gain access to them, secure their confidence and good will, and prepare the way for his instructions to be favorably received.

—A sweet and peaceful day: the gracious presence of the Lord seemed to be sensibly felt. The people came not in turbulent crowds, as yesterday, but were orderly and quiet; and went away as soon as helped. A cheerful and grateful spirit seemed to pervade every breast. Many came to announce the good news of their recovery. About 20 were discharged, cured. Most of the sick people gladly took books with them.

Is the enemy assuming a milder and more conciliating tone? These things seem to indicate a different spirit from what has hitherto prevailed. We have a good hope that the blessed Spirit is beginning to move the hearts of the people: pleasing expressions of gratitude to the Lord frequently fall from the lips of the poor wretched heathen. A blind man, who is in the habit of coming to us, often elevates his hands and turns up his dark eyes towards heaven, breathing out a short but fervent prayer to "Ayso, Teen Kong," that he would pity and help a poor blind man. One man, in his simplicity, asked if Jesus himself was come hither. At another time, three persons exclaimed, "Jesus is come hither!" uttering an important truth, while ignorant of its full meaning. The people are frequently reminded, that it is through the power of Jesus that they are healed: this, and the frequent recurrence of the Saviour's name in the tracts and Scriptures, has made them familiar with it.

—The very dregs of the streets were again poured forth; the place crowded all the forenoon with poor miserable beings, almost eaten up with disease, and covered with sores, most of them the wretched victims of vice and debauchery. A poor impotent man, who has been afflicted five years, was brought this morning, and laid down at our door by his friends, with his mat or

bed and cooking-utensils: evidently intending to abandon him, and cast him upon us.

—All the forenoon, chiefly Canton men: the better half only wanted books: in the afternoon, most of them Tay-Chew men, and old patients. We have often remarked, as to-day, the regularity and order in which the people come to us: those of the same province usually come together on a particular day, or time of the day, as if by mutual consent: thus, for instance, one day we have chiefly Hainan men; the next, Canton; the following day, Tay-Chew or Fokeen men. And, in like manner, a similar classification of diseases is very observable: one day we are crowded with the wretched victims of that baneful disease which swallows up thousands in the city; the next, chiefly rheumatic patients; the following day, a wretched, squalid group, of the blind, lame, &c.

—Still as much or more crowded than ever: yesterday and this morning scarcely room for a person to move among them. Three opium-smokers have just been requesting an antidote against the pernicious habit: in all, we have had more than twenty such patients; and Mr. Gutzlaff's simple remedy, under the blessing of God, seems effectual. A young man, who came about a fortnight ago, has abstained, ever since taking the medicine: he often pays us a visit; and usually with some present in his hands, as a token of gratitude.

Prevailing desire for Books among the People.

—Several inquiries for complete sets of the Old and New Testaments: some of these have read detached parts and tracts, and have already gained some knowledge of the truth: an old man presented us with a letter, in which he said he had read some of our books, and approved the doctrines, and requested further instruction. Two other persons came this evening from Kun Cha Se, a place two days distance in the interior, where several thousand China-men are employed on the sugar-plantations. One of them particularly interested us by his modest pleasing spirit and intelligent mind: he had read some of the books with much pleasure, and had been led to reflect often about "Shin teen," the true God: the knowledge which he had already attained, in so short a time, was manifestly not small: the truth seemed to have made a deep impression on his heart, and we felt almost persuaded he had received it in the love of it, and already rejoiced in the glad tidings of the Gospel. Mr. Gutzlaff addressed them both affectionately, and with much earnestness; leading them on in the truth, and exhorting them to a sincere and diligent perseverance in the way of the Lord: their attention was rivetted upon him all the while; and their animated, cheerful countenances bespoke the gladness of their hearts. We have good hopes of both: such instances are truly cheering to our spirits, in this land of heathen darkness.

—On opening the door early this morning, a man put into my hand a long letter of thanks, on account of books given to himself and his brother, warmly expressive of their approbation. Another came in shortly after, with three or four companions, from a place distant a day's journey in the country: they had read the books with great delight, and felt thankful for them: indeed, it seemed to be the main object of their errand, to come and assure us of their gratitude for the

favor of the books: we rejoiced to see in them such a hearty and upright spirit, more especially manifested by the principal person. The Lord seems to be stirring up many of the heathen: it is the power of his word alone and the blessed Spirit; for we can only say a few words, at most, to any of the multitudes that come, and usually have not the slightest recollection of even the faces of these inquirers. To the Lord, therefore, be all the praise and the glory! We entrusted to their care a small stock of books, which they cheerfully engaged to distribute among their neighbors. Besides these, we have had several inquirers from a distance for books, apparently of a right spirit.

—An asthmatical person called: he had come five days' journey, having heard of us from a neighbor who had been cured of the same disorder. The poor blind man who has long resided with us, and breathed out many a fervent ejaculation to "Teen Kong," requested leave to join in our evening worship, in Chinese: he knelt down, and joined heartily in prayer; and seemed deeply affected with a few petitions on his own behalf, and audibly re-echoed them: the scene was solemn, and much affected our spirits.

A very busy forenoon: many well behaved intelligent persons desirous of books, and usually wanting complete sets. Several old men stayed a good while after the bustle was over; and sat down in different parts of the room; reading the books. Several opium-smokers came to report their recovery, and brought other friends with them to be cured. A young prince, whom we met the other evening, sent for an English book, which was promised him: I sent him my small pocket Bible, as a present; and earnestly pray that the Lord may grant him his Holy Spirit, to guide him into all truth: he writes and speaks English a little, and seems desirous of cultivating it more.

Superstitions of the Natives.

—To day we were present a few moments at a festival made by a Chinese neighbor, who is building a junk: the keel was just laid with a few bottom planks, and this was chosen as an auspicious day for nailing them. A feast was prepared for the workmen, and a liberal offering for the gods, of sweetmeats and various dainties, elegantly set out on two tables covered with gold embroidered cloth; the stem and stern of the vessel decorated with garlands and various colored flags. On remonstrating with the owner on the folly of such wasteful profusion to the idols, instead of manifesting their gratitude to the God of heaven, he pointed toward the sky, and said that they were worshipping "Shin Teen" (God of heaven,) and directed us to the offering for further satisfaction: on inspecting the tables, we were a little surprised at seeing two tablets, with "Shin Teen" inscribed with golden letters; and beneath, an inscription of praise and thanksgiving to him: thus mixing up, like the Cutheans, the worship of the true God with idolatry: the owner has been with us once or twice; and, like many others, has got a few vague notions of the truth, and is willing to shew some outward respect, at least, to the Lord of heaven.

—The "Pra-Klang's devil" is a gigantic copper statue; seated on a lofty and gradually diminishing square pedestal, almost 30 feet high, and 15 square at the base. The figure is ap-

parently human, and the countenance not so fierce as one would naturally imagine of a demon. The Pra-Klang calls it his "devil" and worships it through fear: it has just been placed on the pedestal; and, latterly, has taken up a great deal of his time and thoughts: he prides himself much on the size of it: the weight of it is two or three tons, and it measures at least six feet across the shoulders. Close by, there is a monastery of priests supported by the Pra-Klang, consisting of about 20 neat white houses, standing a little apart from one another; the whole forming a parallelogram of 100 yards by 25: each dwelling is barely sufficient for a single occupant: the situation is sequestered and rural, embosomed with trees; and within the area are neat gravel-walks and beautiful flowering shrubs.

—Were told to-day that the E. Sin Say (doctors) complain of us taking away all their custom: they can sell no medicine. This is the season of one of the most celebrated religious festivals of the Siamese, and lasts about a month: it is a time of idleness, feasting, and revelry. During the month, sermons are occasionally preached to the people at the several pagodas, by a principal talapoin: these, we are told, are usually of a trifling (though sometimes, indelicate) nature; such as, the best method of making cakes and sweetmeats, and the proper etiquette at feasts, and, above all, the gratitude and respect due to the talapoins.

Mr. Tomlin is assiduously studying the Siamese language with a view to furnishing the materials for translating the Scriptures into it. He has good interpreters and hopes to prepare at least one of the Gospels in the course of a year. Mr. Gutzlaff is also studying the language, and has, in addition acquired much eminence in the practice of medicine among the natives.

MISSION OF THE LONDON MISSIONARY SOCIETY IN THE MALAYAN ARCHIPELAGO.

Interest excited by the Publications of the Missionaries.

NOTICE has repeatedly been taken in this work (p. 192 of the last vol. and 84 of the current,) of the labors of the missionaries of the London society on the island of Java, and in Malacca and the adjacent islands. These missionaries are stationed on the borders of an immense population to which the knowledge and the various blessings of the Gospel have had little access, and toward which Christians in this nation and elsewhere are turning their attention, as to a field in which they have much work to do. The mission already established in these islands, like that just noticed in Siam, affects individuals from almost all the nations and tribes in that quarter, and by them the truth is making secret inroads on idolatry. The following paragraphs are from the journal of Mr. Medhurst, published in the London Missionary Chronicle, for April.

This evening I was presented with one of my tracts, which was marked and scored in all directions, by one of the Chinese learned men here,

who was greatly offended at my presumption, in attacking the superstitions of his countrymen. It was a tract against idolatry, the same in substance with one published in the Bengalee language, a few years ago, in the form of a dialogue between two brothers, one of whom had heard of Jesus, and was endeavoring to convince his younger brother, a rank idolater. The China-man above referred to, had been grievously offended at the idea of a subject of the celestial empire being converted to the opinions of barbarians; and bestowed on the supposed convert, and on the writer of the tract, all sorts of the most vulgar abuse. At every mention of the folly of idolatry, he was indignant, but instead of attempting to answer the arguments brought forward, he contented himself with vituperating the author of them.

Particularly when I ventured to say, that it was evident Confucius knew little or nothing of the unseen or celestial world; because, when he was asked concerning it, he had evaded replying to the question, by bidding his disciples to be more concerned to fulfil the duties of the present scene. At the mention of this, his rage was roused to the highest pitch; he declared "that it was a false accusation; that I had injured the memory of the sage; that he knew all about these things, though he did not choose to converse about them, lest his disciples should be decoyed away by such an insidious, but deceitful subject, from attending to things of higher moment; and that if Confucius was aware of what I had said, he would immediately make a petition to the king of Hades to have my tongue cut out, and to send me to the lowest region of hell; never to be permitted to come into the world again, by birth, for a thousand ages." He added, "that if I had been content with studying the doctrines of the sage, in the language of China, every one would have respected me, and considered my attainments in their literature as doing honor to myself; but now that I set up myself to be a judge of their doctrines, and that I even opposed the sage himself, I was the most iniquitous sinner upon the face of the earth, and that if the Mandarins in China had hold of me, no consideration would induce them to spare me from the worst of deaths: as it was, I might take my book back again and depart, for I might be assured, that no real son of *Han* would pay the least attention to what I might say."

One young man produced a tract which he had procured at Malacca a short time before. The tract proved to be one printed at Batavia; and it rejoiced me not a little, to find that any thing written by me, should have found its way into such a remote place, long before my arrival. One man, however, stood up to oppose saying that he had read our tracts, and found that they spoke against image-worship, which was so extensively practised, and so highly venerated by the Chinese. I told him, that on neither of these accounts was image worship to be depended on, or persisted in, and then gave him my view of the case; to which, after some time, he seemed disposed to assent.

This morning the rajah sent for me to his house, where a number of learned natives were assembled, with a Malay Bible open before them. The rajah asked me to read in it, with which I complied. I read part of the book of Genesis. They were a little interested with the account of the creation, fall, flood, &c., and asked how many parts the book consisted of. I replied, of three, the Law, the Psalms, and the

Gospel. But why was not the Koran annexed? Did not Christians read the Koran? I replied, that some Christians did read the Koran, but they did not approve of it, because it differs in many things from the Gospel.¹ In the course of conversation, I inquired, where they had obtained the Malay Bible which lay before us? The man replied "it was given to me at Singapore." I rejoiced to find, that the books circulated by our missionary brethren, at their stations, find their way to Mohammedan countries, and to Mohammedan courts, where the brethren can seldom go; and that the books when thus dispensed, are not destroyed or thrown aside, but preserved with care and perhaps read with attention.

I told them that the book was of infinite value, and it contained the true word of God, which it behoved them to read and follow. They said they considered it a good book, and observed many things it contained. I said, this is not sufficient, we must receive the whole as infallible truth.

I found various opportunities of publishing the truth among the Chinese, and could perceive, in various instances, that our book had been both read and understood. In many cases they expressed their approval, and said, what was urged was according to reason. The doctrine of a Saviour's undertaking, also, seemed to interest some. One person was peculiarly eager to read through all our books he met with, and expressed his delight that so large a book as the Scriptures, was to be left among them, to which he might continually refer when I was gone.

In conversing with some Chinese, I was asked by one, who Jesus was, and before I could answer the question, it was replied to by another Chinese sitting by, much to my delight and satisfaction. He said, "Jesus was the Son of God, the Son of God the Father, that he came into the world to save mankind, which he effected by suffering and dying in the stead of sinners."

Such an account from a heathen, an entire stranger, whom I had never met with before, quite astonished me. I asked him, where he had learned all this, and whether he had ever met with our missionaries, or read our books; he had met with neither; he had heard of the name of Mr. Gutzlaff, at Rhio, but had not seen him, and had picked up his ideas of our religion from hearsay and common report. If so, it proves that the spread of divine knowledge among the people, must be general, and it augurs a good result, by the divine blessing, in the course of a few years. I therefore thanked God and took courage.

MISSION OF THE LONDON MISSIONARY SOCIETY IN SOUTHERN INDIA.

THE REV. W. W. Addis, missionary at Nagercoil, near the southern extremity of the peninsula of Hindoostan, gives the following animating account of successful labors in that vicinity, and of the

Change Wrought by Christianity.

Idolatry appears appalling only by the hearing of the ear; but could you witness the scenes I am frequently called to witness, you would exclaim no tongue can adequately describe the abominations of the heathen. I cannot number them; they must not appear on paper. It is

certainly distressing to see careless and ignorant sinners in such a land as England; yet between such and the heathen there cannot be a comparison drawn. In the most abandoned places in a country like England, the devil's power and influence are under restraint, here he reigns uncontrolled, master of the hearts and actions of the people; yet, even here, what has God wrought? Yesterday we held the anniversary of our Tamil Tract Society, and could you have seen the numerous assembly of professing Christians, and heard many of the truly eloquent speeches delivered, you would indeed have rejoiced greatly. There were many present that a year ago were sunk into the filth and abominations of idolatry, but by the blessing of God the Spirit, on reading the tracts, distributed, they have renounced idolatry, and are now seen in their right mind, in the assembly of those who worship the living and true God. The native Christians have exerted themselves greatly on behalf of their perishing countrymen during the last year, and have subscribed to the tract society alone upwards of 1,000 rupees, or about £100 sterling, including a few sales of tracts and occasional donations. We have printed 35,000 tracts and small books, besides the usual number of school-books; so you see we are in the midst of labor, having nearly thirty congregations and chapels to attend to, thirty-nine schools to superintend, together with our duties of study and composition. I am generally in the towns and villages in which we have congregational schools three or four days each week; I examine the schools during the day, and address the people in the evening, and at night sleep either on the floor, or on a small cane-bottomed couch without bedding.

I wish I could give you a just description of the congregations and the schools, but a person must see them in order to have a right impression. In the former the order, the decency, and apparent devotion, is very striking to a stranger; it was to me on my arrival, after seeing nothing but idolatry for the distance of 400 miles which I travelled; after such scenes, to see the assembly of Hindoo Christians in this mission was exceedingly striking, and hard must that heart be, that could not be moved at such a sight. In the former the children learn remarkably fast; I never saw any thing to equal it in England; to see little boys of three or four years old repeat Watt's first Catechism without an error, others scarcely any older repeat the doctor's second catechism all through perfectly, and the multiplication table in the Hindoo arithmetic, which amounts to many millions, and contains fractions, while the older boys write a fine hand, (on ollas,) and are very quick in all other branches.

I must not omit to inform you of the success of the Gospel in the western mission that joins this, under the care of the Rev. Messrs. Mead and Miller; there they have also upwards of twenty congregations, and as many schools, and fifteen or sixteen chapels; but they have suffered severe persecutions lately, and several school-rooms and one chapel have been burnt down. The poor Christians have endured their afflictions with Christian fortitude; some have even lost nearly all their property for the sake of their profession. On the young rajah's coming to the government, the great men and leading people of the heathen made a vigorous attempt to raise idolatry to its former splendor; matters at present are pretty quiet. In the

church missionary station, also, joining this on the N. E., only not in this kingdom, being in the East India Company's country, religion flourishes greatly, under the pious laborers and excellent missionaries, Rev. Messrs. Rhenius, Schmidt, and Winchler. There they have about the same number of congregations and schools as we have here, and scarcely a week passes but some family or families join them from among the idolatrous. They have a college for the education of Hindoo young men, for instructors of the people, and their proficiency in Hebrew, Greek, Latin, and English, together with mathematics, is really surprising. Here we have no party spirit, no bigotry; we preach in each other's chapels; so you see the Lord is doing great things for the inhabitants of India.

MISSION OF THE CHURCH MISSIONARY SOCIETY IN WEST AFRICA.

Progress of the Mission.

THIS mission was commenced in 1804, by sending two Lutheran clergymen to that part of the western coast of Africa, which lies between the tropics, and which had been the chief seat of the slave-trade. They were followed, at different times by others, until the whole number of missionaries, catechists, and females, sent from Great Britain to the West African mission, is ninety-five. Stations were selected and occupied among the Susoos, Bulloms, and Bagoes, native tribes on the Pongas, Sierra Leone, and Dembia rivers. A revival of the slave-trade in that quarter rendered the missionaries, who must of course operate as a check upon it, obnoxious to both the foreign and native agents in this abominable traffic; and owing to the wicked measures adopted to expel them from the coast, and the personal danger to which they were exposed, the missionaries, compelled reluctantly to retire from these promising stations, withdrew one after another to the colony of Sierra Leone, to which, since 1818, the mission has been almost wholly confined. Here their labors are directed to the instruction of those Africans of various tribes and dialects, who have been rescued from slave ships, and brought to the colony, and humanely provided for by the British government. After noticing the difficulties with which the missionaries met in the ignorance and superstition of the people, it is added—

The colony of Sierra Leone was divided into 14 parishes; for each of which it was the object of the society, according to an arrangement with his majesty's government, to provide an efficient minister; but the sickness and mortality which have prevailed in the colony have rendered this impracticable: and owing to the inadequacy of their number, the missionaries have been compelled, within the last year, to relinquish, for a season, one of the three districts into which the colony had been recently divided. While the frequent reduction in the number of laborers, by death, removals through ill-health, and other causes, has necessarily circumscribed

the operations of the society within a much narrower sphere than the limits of the colony, the regions around have been left almost untouched; and, though some considerable tracts of country have been placed under the authority of Great Britain by the chiefs and people, and an advantageous opening thereby made for the introduction of the Gospel among some neighboring tribes, the society, from these causes, has not had it in its power to avail itself of these opportunities of extending its labors.

The difficulties with which the missionaries have had to contend have been further increased by their having been charged for some years with the duties of the chaplaincy at Freetown. By an arrangement made with the government in 1824, the society pledged itself to the preparation and maintenance of all the clergy within the colony, whether stationed at Freetown or in the country parishes.

After suffering severely from sickness, and by having many of the members removed by death, the mission has recently been greatly strengthened by laborers who left England in October and November last. The reinforcements consisted of three missionaries, two schoolmasters, two female assistants, and three educated African youths.

As nearly as can be ascertained from the reports, there are at the several stations 750 communicants, and 1640 learners in the schools, including those who attend the adult, apprentices, and infant schools.

MISSION OF THE LONDON JEWS SOCIETY ON THE CONTINENT.

Account of the "Jews of the New Temple."

The following account of a Jewish sect is given by the Rev. W. Ayerst, missionary at Dantzie.

As the condition of the Jews is an important object for our consideration when attempting to promote their spiritual welfare, and as there is a great diversity in the indications which denote their real state of mind, I have sent you a translation of a confession of faith, which was drawn up and read by a young Israelite at the time of his confirmation. Perhaps you may think it rather extraordinary that I speak of the "Confirmation" of a Jew, inasmuch as this is, properly speaking, a rite belonging to the Christian church, as consequent upon baptism. The "New-Temple Jews," however, as they are called, i. e. the friends and followers of the celebrated philosopher Mendelsohn, have introduced into their service, not only the custom of preaching in German, but also singing with an organ, and many other things like those which we have. A Jewish friend lately lent me the confessions of faith which had been prepared by several members of a large and respectable family for their "Confirmation."

Of these confessions, that which seemed the most intelligible and decided in its statements is thus translated by Mr. Ayerst:—

Among all the numberless benefits which have been conferred upon man, religion must be

looked upon as the foremost, and as the best gift of Eternal Love. It acquaints him with his destiny, and the purpose of his existence: it teaches him to live happy and content—provides him with comfort and hope in the greatest affliction—and gives him promises, which reach beyond this earth to the sacred mansions of eternity. It must, therefore, be my most heartfelt wish, and my chief object, to become acquainted with it—to open my heart to its soft impressions—and to confirm the same in me. The first of all the truths which it teaches is, the EXISTENCE OF GOD: and how gloriously does this impress itself upon our inmost soul! A single moment spent in surveying the boundless magnificence of the universe convinces us that no effort of a blind and uncertain chance could have produced it. On every side is the thought presented to us, that it must be the work of One Almighty Being; and the truth of this our conviction becomes more and more evident, as we reflect upon the order and harmony which pervade this immeasurable system in all its parts, and the regularity which prevails in the change of the seasons and the great course of nature. This Almighty Being, who is neither confined by time or space, cares for the greatest in the same degree as for the least of all the creatures in his worlds. I am also protected by his fatherly hand: his providence watches over every thing that exists: when, therefore, I am called to suffer, and when no help appears for me among men, and in this world, my trust in God is not shaken—my confidence in his eternal love, in his retributive justice, in the kingdom of eternal life, strengthens me; for a soul dwells within me that is immortal, and will continue to exist when my body has been long reduced to dust. The ennobling of myself by means of truth, love to my fellow-creatures, and improvement in virtue, are my duty in this world; and I will for this purpose make the doctrines of religion, which the Eternal has revealed by Moses and the prophets, which we find in the Bible, the rule of my conduct; and thus endeavor to obtain felicity for myself, and to assist in the hastening of that time of which the prophets have declared, *that the earth shall be full of the knowledge of the Lord as the waters cover the great deep.* May the All-gracious God give me strength, that I may continue faithful to my resolutions in this solemn hour; and may I ever endeavor to become more and more worthy of the name of a true Israelite!

Mr. Ayerst adds—

Such is the creed of a modern well-educated Jew. The thought that he is a sinner before God, guilty and condemned, never enters into the question; and this is the great point which we always find it necessary to impress upon the Jews. We are sinners, not saints—unclean, not holy—guilty, and not innocent. But in order to feel this, the convincing grace of the Holy Spirit must soften, subdue, and change the heart.

DOMESTIC.

ABSTRACTS OF REPORTS.

THIRTEENTH ANNUAL REPORT OF THE AMERICAN SOCIETY FOR COLONIZING THE FREE PEOPLE OF COLOR IN THE UNITED STATES.

THE thirteenth annual meeting of the society was noticed at p. 89. The report begins with

a notice of the severe losses which had been experienced during the year, by the death of the Hon. Bushrod Washington, who had been the president of the society from its first organization, and of Dr. Richard Field, one of the vice presidents, and of Doctor Richard Randall, the agent, and the Rev. Lott Carey, the sub agent of the society at Liberia, both of whom died in that colony. All these persons understood well the object of the society, were deeply interested in it, and labored assiduously and successfully to promote it. Doctor Mechlin has been appointed to fill the place of Dr. Randall, as agent, and Dr. Anderson, of Maryland, to take the place of Doctor Mechlin, as physician to the colony.

Accessions to the Colonists.—During the year, 160 persons, of whom between 40 and 50 were liberated for the express purpose, have joined the colony from the United States. Owing to a want of funds, the managers have been obliged to limit themselves in affording aid to emigrants, altogether beyond their wishes; so, that there are now applications in behalf of about 1,000 free persons and 600 slaves, for a passage to the colony; and information has been received that 2,000 slaves would be liberated in North Carolina alone, if a passage could be provided for them.

About 100 recaptured Africans, brought into Florida, have been sent by the government of the United States to join their brethren in the colony.

Prosperity of the Colony.—Doct. Randall estimated the value of the African produce in the stores at Monrovia, at \$70,000, and of the convertible property in the settlement at as large a sum. The annual exports he estimated at \$60,000 or \$70,000. The colony owns two large schooners and six or eight smaller vessels. The agricultural villages are in a highly flourishing state, and rapidly extending. These buildings, also, have been much improved. The country is not now thought to be so unhealthy as it has heretofore been. The following paragraph from a letter addressed to the free people of color in the United States, by the colonists, will show how well satisfied they are with their condition and prospects.

Truly we have a goodly heritage: and if there is any thing lacking in the character or condition of the people of this colony, it never can be charged to the account of the country: it must be the fruit of our own mismanagement, or slothfulness, or vices. But from these evils we confide in him, to whom we are indebted for all our blessings, to preserve us. It is the topic of our weekly and daily thanksgiving to Almighty God, both in public and in private, and he knows with what sincerity, that we were ever

conducted, by his providence, to this shore.—Such great favors, in so short a time, and mixed with so few trials, are to be ascribed to nothing but his special blessing.—This we acknowledge. We only want the gratitude which such signal favors call for. Nor are we willing to close this paper without adding a heartfelt testimonial of the deep obligations we owe to our American patrons and best earthly benefactors whose wisdom pointed us to this home of our nation, and whose active and persevering benevolence enabled us to reach it.

Intercourse with the Natives.—The enterprise of the colonists has led them to make exploring tours both to the interior and along the coast, by which they have acquired much knowledge concerning the resources of the surrounding country and concerning the native inhabitants. King Boatswain, whose town, said to contain 1,000 houses, is situated 150 miles from Monrovia, is represented as being able to bring 8,000 men into the field. This king is very friendly, and has requested that a factory might be established in his town. His country abounds in gold and other articles of trade, and in herds of cattle. The factories established along the coast have been in favor with the natives, and enabled the colonists to exert a good influence over them. Requests have been received from two Kroomen, that settlements might be established in their country, lying about 200 miles south of Liberia.

Means of instruction enjoyed.—Both Sabbath and week-day schools exist throughout the colony, the advantages of which are sought for by many native children; but adequate teachers are much wanted. In respect to schools the prospect, however, is favorable. The synod of Virginia has resolved to establish a high school at Liberia, and two or three well educated and otherwise well qualified teachers joined the colony during the year. Four missionaries, from the German Missionary Society, joined the colony about the beginning of the present year.

Slave Trade.—It is painful to state, that the Managers have reason to believe that the slave trade is still prosecuted, to a great extent, and with circumstances of undiminished atrocity. The fact that much was done by Mr. Ashmun, to banish it from the territory, under the colonial jurisdiction, is unquestionable; but it now exists, even on this territory; and, a little to the north and south of Liberia, it is seen in its true characters—of fraud, rapine, and blood! In the opinion of the late agent, the present efforts to suppress this trade must prove abortive. A frigate, or two, sent out to pass two or three times a year down the coast, can effect little or nothing. Through the agency of natives, employed for the purpose, their movements are perfectly understood by the slave-dealers. "In my opinion," says Dr. Randall, "the effectual method, for breaking up this traffic, would be, to send upon the coast, ten or twelve well armed, light, fast sailing schooners, which

might touch at those places from whence the slaves are taken; which should relieve each other, and remain in this service the whole year. They should be accompanied by one or two sloops of war, with a force sufficient to break up the slave factories."

Increasing interest felt in the objects of the society.—The society has been gaining in favor with the inhabitants of the southern states. It has been very favorably noticed, and information on the objects of it has been circulated by editors of periodical papers in all parts of the country; clergymen, also, have very generally stood forth as the public advocates of the society; ecclesiastical bodies of various denominations have given it their decided approbation; state auxiliaries have also been formed in New York, Indiana, Tennessee, and Alabama, making, with those previously formed, 15 state auxiliaries; and the legislatures of twelve states have expressed, in terms more or less favorable, their approbation of the objects of the society, and eleven of them have recommended the subject to the notice of congress.

The receipts of the society, also, during the last year, exceeded those of any previous year, amounting to \$20,295 61. The expenditures, exclusive of \$2,600 for repayment of money borrowed, were \$18,449 21.

FOURTEENTH ANNUAL REPORT OF THE AMERICAN BIBLE SOCIETY.

The monthly paper of the Managers, for May, contains an abstract of the report, from which the following is copied, with a few omissions. After mentioning the death of the Hon. Bushrod Washington, one of the vice presidents of the society, and of Col. Rutgers, one of the Managers, the report proceeds to notice the progress of the society.

Auxiliaries.—During the year 68 new auxiliaries have been formed, making the whole number 713.

Pecuniary Concerns.—By the Treasurer's report it appears that the total receipts of the year have been \$170,067, of which sum \$20,800 were borrowed at the banks, leaving the actual receipts in aid of the society \$149,267. The report contains a tabular view of the receipts, expenditures, books printed, and books issued for each year since the society was founded.

Of the receipts of the fourteenth year, \$68,796 were in payment for books: 43,129 to aid the general supply; \$18,441 from legacies; \$14,966 94 from other sources, aside from the money borrowed.

Of the money from legacies, \$10,000 were from the estate of the late John Fleetwood Marsh, of E. Chester, N. Y. and \$7,000 from

the estate of the late John Withington, of N. York City. Both of these benefactors were of the Baptist denomination.

The receipts in the way of donations and legacies have been liberal the past year, more than double those of the year preceding.

The income also from the sale of books has been considerable.

But notwithstanding this augmented income, such have been the expenditures of the year that the society is now in debt, as stated, for borrowed money to the amount of \$20,800.

This debt has been incurred on account of the peculiar circumstances in which the Board have been placed the past year. The resolution of the last anniversary, to attempt the supply of the whole country with the Bible in the course of two years, made it necessary that a large stock of books should be at once prepared. Money was therefore borrowed, presuming that outstanding debts would soon be paid, and liberal contributions made, and thus the debt of the society be liquidated. Had the money due from auxiliaries been paid in, as fully as was anticipated, the parent society, with the donations received, would have been free from debt, or nearly so. The Board cannot but hope that those societies still in debt for books will take early measures to pay for the same. The money now due from this source is \$46,984.41, more than one-third of the entire capital of the institution. Some of this money has, it is true, been due but a short time; yet another part has been due and needed for many months.

Books Printed.—The number of Bibles and Testaments, or parts of them, printed or purchased in the course of the year, is 308,000: of these were

English Bibles,	223,500
English Testaments,	74,750
Spanish Bibles,	2,000
Gospel in Seneca,	750
German Testaments purchased,	1,000

Plates for a new minion Bible, for general circulation, and also for a new nonpareil, for Sunday schools, have recently been cast, so that books from them will soon be ready for circulation.

Books Issued.—The books issued in course of the year amount to 238,583, being an increase of 38,161 over the issues of the preceding year, and making an aggregate since the formation of the society, of 1,084,980 copies.

Of those issued the past year 130,354 were entire Bibles, and 93,206 entire Testaments. There were then, in addition, 798 copies of Luke in the Seneca tongue, 14,375 copies of the Gospel of Matthew in the Hawaiian tongue, destined for the Sandwich Islands. This latter work was printed during the preceding year, and 500 copies then issued; those remaining have been forwarded during the year now closed.

Of the issues of the past year 195,210 were on sale, and 43,373 as gratuitous appropriations.

Most of those gratuitous issues have been for the supply of the western and the newly settled parts of the southern states. No application for books as a donation has been refused during the year, where there was evidence that they were needed and would be faithfully distributed.

As explorations have but recently commenced in most of the destitute settlements, the appli-

cations for assistance have not been as numerous, by any means, as may be anticipated the coming year. A large stock of books have been prepared, and are now ready for distribution, wherever they may be truly needed. Such are now the facilities for printing and binding, that almost any quantity which may be required can be prepared during the coming year in case means are seasonably provided.

Progress made in supplying the country.—In relation to the important resolutions adopted at his last anniversary, your Board, though not without fears, have still strong hopes of seeing it carried into effect. The object is unquestionably attainable, in case the friends of the Bible throughout the country can, without delay, be induced to do what they are able.

On this topic the report presents a brief statement of what has been accomplished towards supplying the destitute families in each state; from which it appears that some advance has been made since the statement contained in the society's paper for March, and copied into this work, p. 164.—The report proceeds—

From this cursory survey of the different states and territories, it is obvious, that while few parts of the country have completed the supply of their respective destitute families, almost every part has commenced this supply. It is evident also that much more has been done in the way of exploring Biblical wants than in supplying them. All this is what was to be expected during the first of the two years contemplated for the general supply. Much preparatory work has been performed. The coming year is to be the year for making distributions.

A large stock of books has been prepared, and the facilities for printing and binding greatly enlarged. Fourteen agents are now in the field, under the direction of the parent society, and many more under the direction of auxiliaries. The work of supplying all the destitute families in the United States with the Bible within two years from May last, is still practicable if the friends of the institution will all co-operate in this work. Yes, with prompt and energetic effort on the part of all, the requisite means can be raised, the requisite books can be prepared, and they can be distributed.

But your Board hope it will be seen and felt, that without this effort, both on the part of the old states and the new, this cannot be done. If many of those societies which have purchased books on credit do not pay for them within a few months, the work cannot be done. If those societies which have pledged donations do not in some good measure at least, redeem these pledges, the work cannot be done. If those counties which are yet to be supplied do not enter on this supply at once, the work cannot be done. The great danger as to a failure in this enterprise, is from the "thief of time," procrastination. Conquer this enemy, and the work is done—every family has its Bible by May, 1831.

To effect the immediate supply of the whole country, the Board recommend several methods of procedure. The first is that adopted by the Long Island Bible Society. Committees of visitation were there appointed which visited the different parts of their prescribed field, and held meetings. One committee spent ten days

and attended thirteen public meetings; the other committee spent eleven days and attended fourteen meetings. The result was a donation of \$3,350 to your treasury.

Another method is that adopted by the Chataque County, N. Y. Here the officers and managers of the county society held a series of adjourned meetings in different townships, until the whole community became interested in the Bible cause. Means were in this way procured, the destitute families ascertained, and have already been mostly supplied.

Another method for learning the wants of the Bible in a county is, to employ the marshals who are the coming year to take the census of our population to make inquiry for destitute families. Caution should be used in adopting this method, or the work will be imperfectly done. In some instances the plan may succeed well.

Another method still, is to employ serious students from our colleges and theological schools, during their vacations, as distributors. The parent society cannot, with propriety, employ this class as agents, yet the auxiliaries may do it with benefit to all concerned.

Foreign Distributions.—Owing in part to unusual domestic exertions, in part to a want of funds, and in part to foreign obstacles, comparatively little has been done the past year in making distributions abroad.

For the Seneca tribe of Indians in New York, 750 copies of the Gospel of Luke, in the tongue of that people, have been printed, and most of them forwarded to their place of destination.

Fourteen thousand three hundred and seventy-five copies of the Gospel of Matthew in the Hawaiian tongue have been forwarded to the Sandwich Islands, where there are nearly 30,000 persons who have been taught to read.

Three thousand copies of the New Testament in Spanish have been sent to the state of Chihuahua, in Mexico, and were, by the government of the state, ordered to be equally distributed among the different schools and read by the pupils.

To Carthage in Columbia, a small quantity of Spanish Bibles have also been sent.

The Rev. Jonas King and the Rev. Mr. Robertson, in Greece, were authorized by your Board to procure modern Greek Testaments of the British and Foreign Bible Society, and distribute them in that country. These Testaments have been procured and distributed to some extent, although the missionaries were not able to obtain them in such numbers as they wished. Your Board are resolved to prepare plates for the modern Greek Testament as soon as they can learn what version they can with propriety adopt.

Money has been furnished to the American Baptist Board of Missions, to the amount of \$1200, for the purpose of printing the Scriptures in the language of the Burman Empire, where this body have a prosperous mission.

To the American Seaman's Friend Society, a quantity of Bibles have been presented in the English, Dutch, and Spanish languages, for the purpose of distribution at the port of Canton, in China, where they have sent the Rev. David Abeel as a missionary to seamen.

The following are the concluding remarks of the report.

In closing this report the managers say that i

has been a year which the Lord has delighted to bless with the riches of his word. Of the 238,000 books distributed by your society the past year, an unusual quantity have been among the destitute. O how many a family in our own states and territories, since your last assemblage, has been furnished with the sacred volume. How many who were accustomed to disregard the ordinances of heaven, have, by the combined agency of the Bible and those who dispensed it, been led to the doors of the sanctuary and become hearers of the word! How many youth and children, who were growing up in ignorance of revelation, have been found in these visits of mercy and guided to the Sabbath School! How many a vessel in our harbors, and on our lakes and rivers, how many a fort, and hospital, and prison, has attracted the feet of those who bore in their arms the record of God's love and pardon to perishing men!

And when looking abroad over Europe, and along the coasts of Asia, Africa, and the islands of the sea, the rays of revelation are seen penetrating, in a greater or less degree, almost every portion of the human family. Not only Protestants, but Romanists, Greeks, Jews, Mahomedans, and Pagans, are with increasing numbers receiving the word of God, and inquiring for themselves as to the momentous truths which it contains.

Every motive which can be presented from the past success of Bible societies, and from the opening prospects of success in future, every thing desirable in a knowledge of the Creator and Judge of the world, every thing valuable to the souls of a ruined race, urges the friends of the Bible to persevere in their labors, until the ends of the earth shall see the salvation of our God.

TWENTY-SECOND REPORT OF THE BIBLE SOCIETY OF PHILADELPHIA.

THE twenty-second anniversary of this society, the oldest Bible society in the United States, was held on the 5th of May. At a meeting in Sept. 1827, the society "resolved, that an immediate effort be made to supply every destitute family in the state of Pennsylvania with a copy of the Sacred Scriptures, within the term of three years, or sooner, if it be found practicable," and a special committee was appointed to take the necessary measures for carrying the resolution into effect. The people of the state were immediately addressed on the subject. Liberal subscriptions were made, editions of the Bible were commenced, orders were made out for importing German Bibles, agents were employed to ascertain the wants of the people and to distribute copies, and in January, 1830, less than two years and a half from the adoption of the resolution, all the destitute families in the state, embracing 1,200,000 inhabitants, were supplied with the Word of God.

The number of Bibles required for the supply was 39,844; to which were added 292 New Testaments. During the last year, there were 4,637 books distributed in the ordinary course,

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and 8,249 for the special supply; making 13,860. The whole number distributed by the society, since its formation is 172,422. Of the Bibles 193 were sent to Buenos Ayres for distribution there.

The receipts during the year, for the ordinary uses of the society and for the special supply amounted to \$11,347.07; of which \$1,855.36 were remittances for Bibles heretofore sent to South America. A donation of \$1,000 has been made to the American Bible Society.

REPORT OF THE MANAGERS OF THE BAPTIST BOARD OF FOREIGN MISSIONS, FOR THE YEAR ENDING APRIL, 1828.

THE report was read at the annual meeting in Hartford, Con. April 28, as noticed at p. 193. It presents a view of the missionaries at each station together with the course of labor pursued, and the results. The missionaries continue nearly the same as represented in the Survey, p. 33, of the February number.

Mission in Burmah.

Preaching the Gospel.—Respecting the labors at Maulmein (Maulamyng) and the progress which has been made, the managers remark—

It could scarcely be said that preaching commenced at the station, until January, 1828; yet within that year a church was organized, and thirty converts from among the heathen added to it. The work of reformation, which began in the boarding school, soon spread into the towns, subduing in its progress the hearts of old and young, and swelling the number of joyful disciples on the 1st of September last, to forty-nine! a measure of success in view of which, all the churches should unite in devout thanksgiving to God.

The methods of instruction, so signally blessed, have been varied by the missionaries according to circumstances. For a time, the brethren confined themselves principally to their *zatyats*, receiving and counselling all that called upon them; but afterwards conceived the plan of carrying the word to the dwellings of the people.

Mr. Boardman has pursued a similar course of preaching and conversation at Tavoy. Ko-Thah-a and Moung Ing, two natives, have been ordained, the former as pastor of the church at Rangoon, and the latter as pastor of that at Amherst, and appear to be devoted and successful preachers of the Gospel. The report contains the following interesting account of the labors of the former at Rangoon, where the first church was gathered, and had been subsequently scattered by the war.

A second church has been established, and what adds much to its interest is, it was accomplished by native instrumentality. On the close of the war, Moung Thah-a, an old disciple of the place, returned to it, and in the absence of the American teachers, did what he could to raise again the standard of the cross. He went from village to village, preaching Christ,

which drew around him numbers who before had heard the Gospel, but suppressed the convictions excited by it. Their exercises having terminated at length in a settled reliance upon Christ, they asked for baptism, and he consented. The work of conversion continued and increased, and others applied for the same privilege, when he declined. It occurred to him, that he might be acting without that sanction which he ought to receive from those who were in the ministry before him, and he repaired to Maulmein for instructions.

Churches.—Four churches are now connected with the mission, embracing together 76 members, exclusive of three British soldiers who have been hopefully converted and baptized. The converts, with few exceptions, manifest the genuine Christian character, and continue steadfast, notwithstanding the persecutions and reproaches of their idolatrous neighbors.

Schools.—The female boarding school at Maulmein has been reduced as to numbers, with the expectation of its being enlarged, when the mission shall be reinforced. A day school for boys and another for girls have been established at the same station, the latter of which has been broken up through the influence of the priests. The boys boarding and day schools at Tavoy contain a few Karens, Portuguese, eight or ten Indo-Chinese, and four others. Five are hopefully pious. The girls' school at Tavoy, taught by a native female, contains 21 pupils.

Translations and printing.—The entire New Testament has been translated and repeatedly revised, and progress has been made in parts of the Old Testament. The printing is expected to be commenced without great delay. Several tracts on important subjects have been prepared and printed. Of two there have been second editions. Some of the numbers have been translated into the Siamese, and all into the Taling language. Many are circulated in manuscript. The demand is much greater than the supply. Mr. Cephas Bennett, a printer, arrived at Calcutta, on his way to Maulmein, in Oct. 1829.

Native Assistants.—Two native converts, as before stated, have been ordained as pastors of the churches at Rangoon and Amherst. Six others are employed as copyists and in various other ways at Maulmein, and one at Tavoy. There are also two female teachers.

Impressions on the minds of the people.—The faith of a great many in Gaudama is undoubtedly much shaken, for though greater exertions have been made on the side of the priests during this lent, than ever before, yet the offerings have been much fewer; some things which they had undertaken, (particularly the repairing of a pagoda,) have been abandoned in a half finished state for want of offerings. These things have alarmed the priests and their votaries to such a degree, that they have lately appointed preachers of their religion

in every neighborhood, to confirm the people in the faith of Gaudama, and dissuade them from listening to the new religion—a thing which they have never been known to do before."

The Karens about Tavoy and in remote places, have become interested in the new religion, as is shown by the journal of Mr. Boardman.

Some of the head men abode with him day and night, and avowed their full conviction of the truths of the Gospel. Nor does it appear that the inhabitants of this particular district differ materially in their dispositions from Karens in other sections of the country. "One of them," says the Journal, "came from the province of Mergui, and states that the Karens in Tavoy, Mergui, and Tenasserim, have all heard of us, and are desirous of listening to our instructions." It is happy for this class of people, and for the mission, that the native assistant, Ko Thal-byoo is of their nation, and most faithfully devoted to their instruction. He is constantly devising means for their improvement, and voluntarily itinerates for weeks together, to tell them of the Gospel of Christ.

Missions among the North American Indians.

The Board has six stations among the Indians; two among the Putawatomes and Ottawas, in the territory of Michigan, where are about 70 pupils in the schools; two among the Cherokees, one at Sault de St. Marie, with a school of 40; and one among the Senecas, in the State of New York, where is a school and a church of 19 members. The laborers and the circumstances of the several stations are much as they are represented to be in the survey, p. 33.

The report closes with stating that the Managers have three missionary candidates about to embark for Burmah, and one for Liberia, in West Africa, and that other missionaries are needed to carry into effect the plans which have been projected.

FOURTEENTH ANNUAL REPORT OF THE AMERICAN EDUCATION SOCIETY.

Progress of the Society.—Respecting the number of young men who have been under the patronage of the society, from its formation till this time, the report states—

From the formation of the American Education Society in 1815, to May 1826, a period of about eleven years, there were aided by the society five hundred and forty-one young men. The following is the number assisted in each year since that period:

In the year ending May, 1827, the whole number assisted was	156
In May, 1828,	300
In May, 1829,	404
In May, 1830,	524

By this statement it appears that there have been assisted, during the past year, nearly as many as were aided during the first eleven years of the operations of the society. They have been connected with nine Theological Seminaries, nineteen colleges, and sixty-six

Academies; in all, ninety-four Institutions of learning; five have pursued study under private instruction, and one hundred and sixty-five have been applicants, who had not before been patronised by the society.

The Directors have learned with pleasure, that, of those who have been assisted during the year, fifty-five have either been licensed, or are about being licensed to preach the Gospel. Of this number, twenty were members of theological classes that graduated in 1829; and thirty-five are members of the present senior classes in various theological seminaries. The fields of their present, or prospective labors are widely distant. They lie in the extreme west, in the south, in the north, and in the east; among the desolations of Zion, and under the deep shade of pagan superstition. One is an Israelite, and has consecrated himself to the service of Christ among his brethren and kinsmen according to the flesh; while others still are hoping to preach the glad tidings of salvation to the heathen.

Since March, 1816, ONE THOUSAND AND TWENTY-SEVEN young men have been assisted, the natives of nearly every state and territory in the Union, and the members of from one hundred to one hundred and fifty institutions of learning. Of these, about three hundred have been licensed to preach the Gospel. Some have devoted their lives to the destitute in our own country; fourteen have consecrated themselves to foreign missions, and not far from one hundred and fifty have been settled as pastors in twenty-one states and territories. Seventeen have become permanent instructors, as professors, or principals in various literary and theological institutions, and about fifty are known to be temporarily employed as teachers, who will probably ere long enter the ministry. Thirty-four young men have died while pursuing a course of education, and twenty-six others have been compelled to relinquish study for want of health. Twenty-six have been dropped on account of not possessing the requisite qualifications, and as many more have entered upon pursuits or professions, foreign from the ministry.

Supervision.—The system of vigilant watchfulness over the beneficiaries, in respect to their character, talents, and habits, which has been noticed in former reports, has been continued, and the importance and good effects of it have become more obvious. It is kept up by means of the personal intercourse of some authorised agent of the society with the young men and their teachers, and by faithful correspondence. On the ground of information thus obtained ten young men, for misconduct of various kinds, or for deficiency in talents, have been struck from the list of beneficiaries.

Pecuniary concerns of the society.—The receipts during the year were \$30,710 14; of which \$4,699 54 were for permanent scholarships, leaving \$26,010 60 for current use.

The expenditures during the same time were \$34,797 89; exceeding the receipts by \$8,787 29; which, added to the debt existing at the beginning of the year, makes \$15,190 26.

During the year, 372 young men under the patronage of the society, earned by labor of va-

rious kinds, and appropriated toward their own support, \$11,010; which, added to the sums earned by beneficiaries during the preceding years, makes the sum thus reported amount to \$23,837.

The whole amount refunded by beneficiaries who have completed their education, is \$2,744 75; of which \$1,007 34 were refunded the last year.

The amount of appropriations to young men for the year ending	
May, 1827, was	\$8,652
May, 1828,	10,485
May, 1829,	19,009
May, 1830,	22,522

Agencies.—Three agents were employed during the year in New England and Ohio. Other gentlemen have been employed for portions of the year. The Rev. William Cogswell has been appointed a permanent general agent. A western agency has been established at Cincinnati, of which the Rev. Franklin Y. Vail has been appointed secretary. Within the limits of this agency from 50 to 100 candidates for the patronage of the society are expected to be found during the current year. Liberal contributions have also been made. Twelve temporary scholarships have been secured in Cincinnati, and there is a prospect of increasing the number.

Branch Societies and Auxiliaries.—The number of branch societies is now seven; but owing to the want of agents, their resources and operations have been circumscribed, and large remittances have been made to their beneficiaries by the parent institution. The Presbyterian branch, however, after supporting more than 150 beneficiaries, has furnished \$2,200 for other parts of the country. Many auxiliaries have been formed during the year, and others have been revived and invigorated.

The conclusion of the report presents the following interesting view of the importance of the society's operations.

God is pointing the church to her pious sons, whom he has endowed with competent talents and piety, and saying,—Take these youth and educate them for me. The period has come when this command must be heard and obeyed. The different denominations of Christians are beginning to move. Already each has its education society of some form. Nor is it in regard to numbers only that a deep concern is felt. The standard of ministerial qualifications is rising. The age is one of increasing light; and it is perceived that there must be a corresponding increase of knowledge in the ministry, to keep up with it.

Such is the rapid growth of the population, such are our resources, and such our spiritual desolations, that the land is sure to become an object of intense interest to good and to bad be-

ings. This great nation is to be Christian or Infidel; virtuous or wicked; free or enslaved. The question is, which shall be its character in future ages? Look where we will, and the enemy may be seen organizing and concentrating his forces. Infidelity is sowing its poison; superstition is weaving another winding sheet for the souls of men, and vice is binding in adamant chains, its countless victims. And is such a crisis the time for dividing the councils, and scattering the forces of the armies of Israel? Where is the heart that does not bleed in view of such a catastrophe, as possible? No, it must not be. The agony, and blood, and dying groans of a crucified Saviour, exclaim against it. Blessed Jesus, by thy grace and help, it shall not be! Baptized afresh with thy spirit, thy disciples shall be united, and thy church shall arise in her strength and beauty and become the joy of the whole earth.

BOSTON LADIES JEWS SOCIETY.

THE annual meeting of the society was on the 13th of May. From the report of the Treasurer, it appears that the income of the society during the year was \$424.53; making, with what was in the treasury at the beginning of the year, the disposable funds of the society to amount to \$2,140.89. The expenses of the year were \$331.63; the large amount of disposable funds on hand is owing to the fact, that during the last year, the society has had no missionary. With respect to the objects for which money has been expended, and to the prospects of the society, the report contains the following statements.

The pecuniary accounts will shew, that one hundred dollars have been paid, the last year, as usual, for the circulation of the Scriptures and of religious tracts among the Jews of Palestine. This has been with the knowledge, that the American Board of Foreign Missions is about to resume its mission in Syria, so that an opportunity will be afforded for distributing books among the Jews of Palestine, even to a much greater amount than that which we have given.

The usual payment of one hundred dollars for the education of Jewish children in Bombay, is fully justified by the recent accounts of the state and prospects of education in that increasingly interesting part of India. Though there is no school composed exclusively of Jewish children at Bombay, there are many such children who are sharing in the blessings afforded by the schools established by the American missionaries.

Mr. William G. Schauflier for whose education the society has appropriated \$100, was originally from a German colony in Russia, and has been studying for some years at the Andover Theological Seminary, to fit himself for a missionary to the Jews. He completes the prescribed course of studies preparatory to the ministry, next autumn, and has been accepted by the Prudential Committee of the American Board of Commissioners for Foreign Missions, as a missionary to labor under their direction, and by that Committee has been commended to us for our support as a missionary to the Jews residing within and around the cities of Smyrna and Constantinople. Our society has engaged to support Mr. Schauflier on the basis of the reso-

lutions adopted July 19th, 1822, which refer him for directions in his mission to the Prudential Committee of the Board of Missions, in whose judgment, experience, and faithfulness, we repose entire confidence;—with the understanding that he shall go out next autumn, or a year from that time, as shall seem most advisable, on the whole, to the body of men to whom the decision of that question properly belongs.

Our prospects of being able to do much for the recovery of God's ancient people from their spiritual wanderings, were never so flattering, as they are at present. The set time to favor them seems to be approaching, if it has not already come.

GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH.

THE meeting opened with a sermon from the Rev. Benjamin H. Rice, in the First Presbyterian Church in Philadelphia, on the 20th of May. The Rev. Ezra Fisk, D. D. of Goshen, N. Y. was chosen Moderator, Rev. S. Eaton, of Buffalo, N. Y., Clerk. On Saturday, the 29th, the Secretaries of the Assembly's Boards of Missions and of Education, read the reports of those Boards respectively. Reports were also presented from the Theological Seminaries under the care of the General Assembly, and the other ordinary business was transacted.

GENERAL SYNOD OF THE REFORMED DUTCH CHURCH.

THIS body met in the city of New Brunswick, N. J. June 2d, and was opened with prayer by Dr. Knox, who preached the usual sermon before the Synod the same evening. The Rev. Wilhelmus Eltinge was elected president. The whole population under the care of the Synod, is about 125,000, nearly one fifth part of whom are church members. The number of ministers and candidates is 158, making one minister to 785 persons.

ANNIVERSARIES OF BENEVOLENT SOCIETIES.

THE Anniversaries of benevolent societies in the city of New York, which were held previous to the closing of the last number, were inserted in that at pp. 190—3.

Eleventh of the Missionary Society of the Methodist Episcopal Church.

THE meeting was held in the John Street Church, May 10th; the Rev. Dr. Hedding, presiding bishop of the annual conference, in the chair. The annual report was read by the Rev. Dr. Bangs; and addresses were delivered by Rev. Prof. Durbin, Rev. Dr. Fisk, and Rev. J. N. Maffit.—The number of missionaries of the society in the United States, and territories is stated in the report to be 38, and the number of church members connected with these missions, together with those in Canada, 7,926. The receipts for the last year were \$13,128.63; and the expenditures \$10,544.83. The society resolved to publish immediately a tract on the subject of its missions, for general distribution.

Third of the Sunday School Union of the Methodist Episcopal Church.

THE public meeting was in the Doane Street Church, May 19th. The children, teachers, and superintendents were addressed by Rev. J. N. Maffit, and Rev. Prof. Durbin. The annual report was read at a meeting in the For-

syth-street Church, on the evening of the same day, and addresses were delivered by the gentlemen just mentioned.

Board of Education of the General Assembly of the Presbyterian Church.

THE annual sermon before the Board was preached on the evening of May 20th in the Tenth Presbyterian Church in Philadelphia, by the Rev. William W. Phillips, D. D. of New York. The beneficiaries of the Board are 55.

Board of Missions of the General Assembly of the Presbyterian Church.

THE anniversary meeting of the Board was held in the First Presbyterian Church, May 27th. Portions of the Annual Report were read, and addresses were delivered by the Rev. Mr. Breckenridge, Rev. Dr. Alexander, and Rev. Mr. Ashbridge.

Sixth of the American Sunday School Union.

THE meeting was in Philadelphia, in the church on Washington Square, on Tuesday, May 25, Alexander Henry, Esq., presiding. The 117th Psalm was read by the Rev. G. W. Ridgeley, a prayer was offered by Dr. Alexander, and a hymn sung by the children present. The annual reports of the Treasurer and of the Managers were read, and resolutions were offered and supported by addresses from the Rev. Stephen H. Tyng, and Drs. McAuley and Beecher.

Resolutions:—

That the review of the transactions of the last year, which is presented in the Annual Report, is calculated to excite our gratitude, and animate our hopes.

That the obstacles to the universal establishment of Sunday schools are such as, under the blessing of God, can be easily and only surmounted by the concentrated efforts of the wise and good.

That the American Sunday-School Union, in reliance on the divine aid, will, within two years, establish a Sunday school in every destitute place where it is practicable, throughout the valley of the Mississippi.

On the subject of the last resolution, a meeting was held on the evening of the same day, consisting of delegates from auxiliaries, clergymen of different denominations and friends of Sunday schools generally, at which Robert Ralston, Esq. presided. Interesting statements and addresses were made by gentlemen acquainted with the western country. In the course of the meeting it was mentioned that a gentleman in the city of New York had pledged to the society \$4,000, in a prescribed form, for this object. A gentleman of Philadelphia then made a proposition in every respect like that of the gentleman from New York, provided three other gentlemen of Philadelphia would do the same.

On the evening preceding the anniversary, the Rev. President Wayland, of Brown University, preached the first of a course of sermons before the Union, in the First Presbyterian Church.

Sixteenth of the American Tract Society at Boston.

THE annual meeting was held in Park-street Church, on May 26, Hon. William Reed, the President, in the chair. The report of the Ex-

ecutive Committee was read by Mr. Follet, the Secretary, and addresses were delivered by the Rev. Messrs. Robinson, Cleaveland, Holmes, and S. Green.

Resolutions:—

That this meeting hear with pleasure of the increased circulation of religious tracts, especially of the extension of the system of monthly distribution.

That the circulation of religious tracts is an honorable employment.

That the judicious and liberal distribution of religious tracts is a powerful means of correcting errors: and of improving the religious and moral condition of the community.

That this meeting feel a deep and growing sense of their dependence on God, and of the necessity of prayer for his blessing to attend the publications of this society.

First of the Northern Baptist Education Society.

THE public meeting was held in the Federal-street Baptist Church, Boston, May 26th. The report was read by the Secretary, Rev. Ebenezer Nelson, jr. and was accepted. The audience was addressed by the Rev. Messrs. Choules, P. Chase, Ripley, Knowles, Thresher, and Jackson. The society has heretofore been denominated the Massachusetts Baptist Education Society, and has made this change in its name with the expectation of receiving wider patronage, and extending the limits of its operations. The number of its beneficiaries is now fifty-two.

Fifth of the Prison Discipline Society.

THE meeting was held in the Park-street Church, on Friday, May 29, John Tappan, Esq., one of the vice presidents, in the chair. The Annual Report was read by the Rev. Louis Dwight, the Secretary, and addresses were delivered by the Rev. George Allen, and the Rev. Beriah Green.

Resolutions:—

That we regard the influence of the Christian religion as in the highest degree promotive of the object of the Prison Discipline Society.

That the object of this society is not a forlorn hope.

MISCELLANEOUS INTELLIGENCE.

DOMESTIC.

Reinforcement of the Burman Mission.—Mr. Francis Mason, destined as a missionary to Burmah, under the Baptist Board of Foreign Missions, was ordained in the Second Baptist Church, Boston, on Sabbath evening, May 23. The introductory prayer was by the Rev. Mr. Grovesnor, ordaining prayer by the Rev. Prof. Chase, and the sermon by the Rev. Eugenio Kincaid, also destined for the Burman mission. The charge and instructions to Messrs. Kincaid and Mason were given by the Rev. Dr. Bolles, the Corres. Secretary of the Board, and the right hand of fellowship by the Rev. J. D. Knowles. On the next morning, the missionaries with their wives embarked on board the ship *Martina*, Capt. Lovett, bound for Calcutta.

Mission to the Jews.—Mr. Judah Isaac Abrahams, late of the Andover Theological Seminary, and destined as a missionary to the Jews on the coasts of the Mediterranean, was ordained by the presbytery of New York, in the Middle Dutch Church, on May 14th. The sermon was by the Rev. S. H. Cox, D. D. Mr. Abrahams is himself a Jew by birth, and is to labor under the patronage of the American Society for Meliorating the Condition of the Jews.

Return of Rev. C. S. Stewart.—Since the letter from Mr. Stewart (p. 213) was put in type, intelli-

gence has been received, that he arrived at New York in the Vincennes, on the 8th of June.

Extension of Sabbath Schools at the West.—A meeting was held on the evening of June 9th, at Masonic Hall, in the city of New York, for the purpose of aiding in carrying into effect the resolution adopted at the meeting of the American Sunday School Union, mentioned at p. 229. Great numbers attended. Chancellor Walworth was called to the chair. Hon. Theodore Frelinghuysen, who was expected to address the meeting, was unavoidably prevented. Addresses were made by the chairman, Rev. Dr. Rice of Virginia, Rev. Mr. Young of Kentucky, Drs. Cox and Spring, Rev. Mr. Peters of New

York, Rev. Mr. Baird, Rev. Mr. Potts, of Missouri, Rev. Mr. Lathrop, and Prof. Storrs, of Ohio. Upwards of \$11,000 were subscribed to promote the object, and arrangements made for enlarging the sum. The number of schools wanted in the valley of the Mississippi is estimated at 7,000. The executive committee of the American Home Missionary Society have given a pledge that their missionaries shall establish 1,000 schools in two years.

Episcopal Missionary Society.—At a meeting of the Executive Committee, June 9th, the Rev. J. H. Hill was unanimously appointed a missionary to Greece. He is expected to accompany the Rev. J. J. Robertson, and to sail early the ensuing fall.

American Board of Foreign Missions.

MEDITERRANEAN.

A note from Mr. Goodell, at Malta, dated 8th of April, gives the information, that Messrs. Smith and Dwight, sailed from that place for Smyrna, March 17th on their way to Armenia, where they expect to perform an exploring tour; and that Messrs. Bird and Whiting, with their families, were on the eve of embarking for Syria, to reoccupy the station at Beyroot.

CHOCTAWS.

Under date of May 6th, Mr. Kingsbury makes the following statement respecting the aspect of things in the Choctaw nation, at the present critical period in their history.

It should excite our gratitude, that the minds of the serious Choctaws have been so little disturbed or diverted from attention to the one thing needful by the distracted state of their political affairs. We had an interesting meeting last Saturday and Sabbath at Hick-a-shub-a-la. Fifty-one persons were admitted to the fellowship of the church, all of whom were natives, except two.

The affairs of our church are better than we have at some times feared they would be. Amidst all our trials and dark prospects, there are things which lead us to hope the Lord has not forsaken us. The schools at Mayhew have never been more pleasant or interesting, and were never carried on with so little expense as at the present time. I do not write as if I expected our schools soon to be broken up. I cannot as yet realize that such a state of things is near, though it may be. We ought, it seems to me, to supply the young with the means of instruction as long as they continue here.

Donations

FROM MAY 16TH, TO JUNE 15TH, INCLUSIVE.

I. AUXILIARY SOCIETIES.

<i>Boston and vic. Ms. C. Stoddard, Tr.</i>	
<i>Boston, Mon. con.</i>	741 32
<i>Coll. at ann. meeting,</i>	114 25
<i>C. box, 2, 12; dona. 2,</i>	4 12
<i>Green st. chh. Gent. 116, 50; la.</i>	
<i>96, 25;</i>	142 75
<i>Hanover chh. Gent. 524, 75; la.</i>	
<i>65, 45;</i>	500 20
<i>Old South chh. Gent. 329, 50;</i>	
<i>la. 171, 25;</i>	500 75
<i>Park st. chh. Gent. 837, 70; la.</i>	
<i>129;</i>	966 70

<i>Pine st. chh. Gent. 103; la.</i>	
<i>38, 50;</i>	141 50
<i>Salem chh. Gent. 465; la. 100; 565 00</i>	
<i>Union chh. Gent. 445, 50; la.</i>	
<i>212, 25;</i>	657 75

<i>Cambridgeport, Mon. con. (of which to constitute the Rev. DAVID PERRY an Honorary Member of the Board, 50;)</i>	62 75
<i>Charlestown, For. and domes. miss. so. 20; mon. con. in 1st chh. 68 95;</i>	88 95
<i>Medford, Gent. 55, 50; la. 52;</i>	
<i>mon. con. 18, 36;</i>	125 86
<i>Newton, W. par. Mon. con.</i>	40 89

<i>Ded. expenses,</i>	4,742 79
	70 45

4,672 34

Ded. amt. ackn. in M. Her-

aid for April, 1,000 00—3,672 34

Cheshire co. N. H. C. H. Jaquith, Tr.

Keene, Mon. con.

Essex co. Ms. J. Adams, Tr.

Ryfield, La.

Danvers, 1st par. Gent. 20; sab.

sch. chil. 4, 43;

S. so. Gent. 45; la. 75, 16;

N. par. La.

Manchester, Gent. 3, 75; la. 10;

mon. con. 8, 70;

Newbury, Belville par. La.

New Rowley, Gent.

Salem, S. so. La.

Howard st. chh. Mon. con. 6;

la. 25, 25;

Tab. so. La. 124, 65; chh. 92, 75; 217 40—543 44

Hartford co. Ct. J. R. Woodbridge,

Tr.

East Hartford, Mon. con.

East Windsor, N. Gent.

Enfield, Gent. 16, 75; mon. con.

5, 61;

Hartford, N. so. Mon. con.

S. so. Mon. con.

Pennsylvania, Silver lake chh.

Suffield, Mon. con.

W. La.

Wethersfield, Fem. mite so.

Windsor, Wintonbury so. Rev. J.

Bartlett,

Ded. expenses,

Hillshore' co. N. H. E. Parker,

Tr.

Dunstable, Gent.

Lincoln co. Me. W. Rice, Tr.

Alna, For. miss. so.

New Castle, Gent.

Phippsburg, Mon. con.

Thomaston, La.

Litchfield co. Ct. F. Deming, Tr.

Merrimac co. N. H. N. Abbot, Tr.

Andover, Mon. con.

Boscawen, W. par. Gent. 14, 23;

la. 11, 08;

E. par. La.	19 25
Canterbury, La.	9 61
Concord, Gent. 32,70; la. 55,39;	
mon. con. 6,36;	94 45
Dunbarton, Gent. 14,56; la. 17,44;	32 00
Henniker, Gent. 20; la. 24,60;	44 60
Hopkinton, Gent. 3,03; la. 6,23;	9 26
Gilmanton Centre, Gent. 7; la.	
3,77;	10 77
Northfield, La.	6 00
Pembroke, Gent. 12,25; la. 12,45;	24 70
Sanbornton, M. E. 1; C. Y. S. 1,08;	2 08
Warner, Gent. 5,30; la. 6;	11 30
Morris co. N. J. J. M. King, Tr.	125 60
New York city and Brooklyn, W. W.	
Chester, Tr.	2,938 00
Norfolk co. Ms. Rev. E. Burgess,	
Tr.	
Dedham, 1st chh. Gent. 56,85; la.	
42,79; mon. con. 50;	149 64
Franklin, Mon. con.	7 75
Medway, E. par. Gent. and la.	33 39
Northampton and neighb. towns, Ms.	
E. S. Phelps, Tr.	7 50
Chesterfield, Gent.	14 23
East Hampton, La.	12 02
Goshen, La.	3 00
Granby, 1st par. Gent.	20 00
Russell, N. Y. Cong. chh.	4 45
Southampton, Gent.	20 92
South Hadley, Mon. con.	
West Hampton, Coll. in Union	
so. for wes. miss. 20; fem. work	
so. 4,75, a friend, 1;	25 75
Oneida co. N. Y. A. Thomas, Tr.	107 87
Bridgewater, Mon. con.	7 32
Chenango presbytery, fr. the fol-	
lowing asso. viz. Bainbridge, 3;	
Coventry, 1st, 9,66; do. 2d, 9,27;	
Chenango Forks, 1,75; Chenan-	
go Point, 62; Green, 2; Guil-	
ford, 14,93; Lisle, 1st, 16,68;	
do. 2d, 1,25; Norwich, 5; Ox-	
ford, 28,08; Sherburne, 4,91;	
Smyrna, 8,47; Windsor, 4;	171 00
Elmira, J. H. Wyman, 1	1 29
Exeter, Mon. con.	12 50
Marshall, Hanover so. D. Barton,	
12; asso. 6,49;	18 49
New Hartford, Mrs. C. Risley,	
4; sab. sch. for hea. chil. 1,63;	5 63
New Haven, Asso.	3 00
Norway, Mon. con.	11 00
Paris, E. Judd,	12 00
Russia, La.	4 31
Utica, 1st presb. so. Gent. 14,51;	
2d do. 27;	41 51
Westmoreland, La. benev. so.	
for James Ellis, at Mackinaw,	12 00
Whitesboro' La.	62 12
Palestine Miss. So. Ms. E. Alden,	362 17
Tr.	236 81
Windham co. Ct. E. Newbury, Tr.	
Pomfret, Gent.	18 84
Worcester co. Ms. Relig. char. so.	
Rev. J. Goffe, Tr.	132 00
Total from the above Auxiliary Societies,	8,832 27

II. VARIOUS COLLECTIONS AND DONATIONS.

Abington, Ms. Mon. con. in 3d par.	6 00
Albany, N. Y. Mon. con. in 1st, 2d, and	
3d, presb. and ref. Dutch chhs. 100; mon.	
con. in 4th presb. chh. 30;	130 00
Amsterdam, N. Y. Mon. con.	17 00
Andover, Ms. Miss H. Woods, 3; a friend,	
3;	6 00
Augusta, Me. Gent. asso.	21 17
Baltimore, Md. United mon. con. 134,96;	
fem. sew. circle, of presb. chh. 65;	199 96
Bangor, Me. Mon. con.	43 97
Barre, Ms. Mon. con. in evang. so.	21 12
Beekmantown, N. Y. Gent. and la. asso.	6 83
Bennington, Vt. Mon. con.	13 00
Boston, Ms. Fem. so. for pro. Chris. among	

the Jews, for ed. Jewish chil. at Bombay,	
100; C. W. for miss. to China, 25;	125 00
Boxford, N. par. Ms. Fem. char. so.	10 30
Brookline, Ms. Kingsbury so. for school at	
Hightower,	19 08
Burlington, Vt. Young gent. asso. in col.	
lege, 14,79; O. Buel, 10; coll. 5,35;	30 14
Caledonia, N. Y. J. A. McVean,	7 50
Cambridge, N. Y. Asso. 35,87; W. Ste-	
venson, 10; T. Robertson, 5; W. McA.	
2; J. R. 1; Miss McN. 1; four indiv. ea-	
50 c. two indiv. ea. 25 c.	57 37
Candor, N. Y. Mon. con. 1,79; char. so.	
9,72;	11 51
Charlton, N. Y. Mon. con. 9,21; R. J. 2;	
E. J. 1; a friend, 2;	14 21
Cherry Valley, N. Y. Mon. con. 12,06;	
sab. sch. chil. 1,18;	13 24
Chesterville, Me. Mon. con.	7 00
Chocton, N. Y. Mon. con.	4 50
Cincinnati and vic. O. J. Mahard, Tr.	
Athens, Fem. asso. 13,62; male asso.	
24 50; Cincinnati, 1st presb. chh. mon.	
con. 30,89; 2d do. do. 2,41; fem. asso. in	
2d do. 27, Rev. Mr. Burgess, 2; Dayton,	
Asso. 14; Greenfield, Asso. 7; Lebanon,	
Asso. 10; Oxford, Asso. 21; Petersburg,	
Asso. 3; Rocky Spring, Asso. 1,31;	
Springfield, Asso. 13; Waterford, Fem.	
asso. 1,50; Watertown, Fem. Asso. 8;	
Worthington, Asso. 8;	187 23
Coshocton co. O. Rev. G. Warren,	3 75
Courtland, N. Y. Presb. so.	30 00
Craftsbury, Vt. By Mr. Chapin,	3 07
Dansville village, N. Y. 1st presb. chh.	
17,56; fem. miss. so. 10;	27 56
Dansville, Va. Ann Benedict,	10 00
Danville, Pa. Fem. miss. so.	22 25
Dauphin co. Pa. Hanover asso.	42 55
Danfuskie Isl. S. C. C. box, 80; R. Broth-	
erton, 5;	85 00
Dedham, Ms. Mater. asso. 4th pay. for	
Anna Bates, in Ceylon,	20 00
Derby, Vt. Mon. con. 20,52; O. New-	
comb, and M. F. Colby, 4,44; N. Colby,	
7,40;	32 36
Derry, Pa. Fem. miss. so.	18 50
Derry cong. Pa. Mon. con.	7 00
Dighton, Ms. Mon. con. in 1st par.	4 66
East Granville, N. Y. Gent. and la. asso.	
5,56; cong. 8,25;	13 81
Eastport, Me. Juv. so. for Wakefield Gale,	
in Ceylon, 12; C. box, of fem. pray.	
meet. for Medit. miss. 2,50;	14 50
East White Hall, N. Y. Asso.	12
Elkton, Md. F. Henderson,	8 13
Emmetsburg, Md. Jane Williams, 10,	
Margaret Witherow, 5; Jane Maloney,	
2; for Sandw. Isl. miss. J. Stewart, 5;	22 00
Fairfield, Ct. 1st chh. mon. con.	1 38
Fairfield, N. J. Indiv. for Sandw. Isl. miss.	15 00
Fishkill Landing, N. Y. Miss. so. in ref.	
Dutch chh.	12 50
Fowlerville, N. Y. Mon. con.	7 00
Foxborough, Ms. La. asso.	13 00
Franklin, N. H. A widow, for the Jews,	1 00
Fredericktown, Md. Fem. miss. so.	45 00
Geneva, N. Y. Fem. miss. so. for S. Isl.	
miss. 34,94; mon. con. in presb. chh. 150;	184 94
German Valley, N. J. Miss. so.	21 00
Gorham, Me. Mon. con. for Gorham mon.	
con. sch. in Ceylon,	60 00
Goshen, N. Y. For. miss. so.	41 87
Granville, Ms. C. box, for native fem. chil.	
at Bombay,	1 56
Granville, N. Y. Juv. Miss. asso.	12 06
Green Spring, Va. Chh. session,	12 00
Hadley, Ms. Mrs. C. Porter,	15 00
Hamp. Chris. Depos. Ms. Hamp. co. Miss.	
Herald agency for 1828, viz. Hadley, N.	
Coolidge, Jr. 11,27; Williamsburgh, Rev. H.	
Lord, 5,20; South Hadley, P. Allen, 5,20;	
Southampton, E. Edwards, Jr. 7,37; West	
Hampton, Rev. E. Hale, 10,83; Granby,	
Dea. Gridley, 3,47; Goshen, Rev. J.	
Wright, 1,30; Norwich, H. Wright, 3,90;	
Chesterfield, Rev. I. Waters, 3,90; North	
ampton, D. S. Whitney, 19,42,	71 92

<i>Hanover, Pa.</i> Mon. con.	12 95	<i>Rev. ISAAC KNAPP</i> an Honorary Member of the Board,	50 00
<i>Hartford, Vt.</i> La. asso.	7 13	<i>West Granville, N. Y.</i> Miss H. B. 1; a child, 12 c.	1 19
<i>Hartford, Ct.</i> A friend,	5 00	<i>West Town, N. Y.</i> Benev. so.	4 00
<i>Hartford, N. Y.</i> Young ladies,	94	<i>Whitehall, N. Y.</i> Mon. con. 5; gent. and la. asso. 21, 70;	95 70
<i>Hebron, N. Y.</i> Mon. con. 3, 95; gent. and la. asso. 1; Rev. J. Irvine, 5;	25 95	<i>Williamstown, Ms.</i> T. and J. P. Whitman,	12 00
<i>Huntington, N. Y.</i> Mon. con.	3 25	<i>Winchester, West Ten.</i> Mon. con.	30 00
<i>Indianapolis, Indl.</i> Mon. con. in Rev. J. Moreland's cong.	25 00	<i>Wyth and Montgomery cos. Va.</i> Miss. so.	11 00
<i>Ipswich, S. par. Ms.</i> Fem. miss. so.	17 00	<i>Unknown, A fem. friend, for miss. to India,</i>	10 00
<i>Lancaster co. Pa.</i> Lacock cong.	15 50	<i>Whole amount of donations acknowledged in the preceding lists, \$12,118 24.</i>	
<i>Liconia, N. Y.</i> Sab. sch. chil.	23 00	III. LEGACIES.	
<i>Machias, Me.</i> Mon. con.	8 00	<i>Burlington, N. J.</i> Elias Boudinot, dec'd, for the purpose of sending the gospel to the heathen, and particularly to the Indians of this continent, (\$750 for this object and \$500 for the For. Miss. school, having been received previously,) by Susan V. Bradford and Samuel Bayard, Exr's,	1,000 00
<i>Madison, N. Y.</i> Aux. so. 30; mon. con. in Rev. Mr. Wyckoff's chh. 10;	40 00	<i>Hadley, Ms.</i> Widow Hannah Dickinson, dec'd, by Col. Porter,	50 00
<i>Malta, N. Y.</i> A friend, 5; asso. 3, 62;	8 62	IV. PERMANENT FUND FOR CORRESPONDING SECRETARY.	
<i>Manfield, Ms.</i> Miss Skinner, dec'd,	5 00	<i>Boston, Ms.</i> S. H.	4 00
<i>Montrose, Pa.</i> Mon. con. in presb. chh.	3 00	<i>Sandwich Islands, L.</i> Chamberlain, div. on bank stock,	43 00
<i>Morseau, N. Y.</i> G. H. P. 1; indiv. 1, 06;	2 06	V. PERMANENT FUND FOR TREASURER.	
<i>Mount Pleasant, Pa.</i> Mon. con.	7 88	<i>Sandwich Islands, L.</i> Chamberlain, div. on bank stock,	43 00
<i>Nanticks, N. Y.</i> Presb. cong.	8 63	VI. DONATIONS IN CLOTHING, &c.	
<i>Nelson, N. H.</i> A friend,	2 16	<i>Ashby, Ms.</i> A bundle, fr. juv. so. for wes. miss.	
<i>New Albany, Indl.</i> Mon. con.	13 62	<i>Brighton, Ms.</i> A box, for Brainerd.	
<i>Newark, N. Y.</i> Mon. con.	21 37	<i>Brookline, Ms.</i> Sundry articles, fr. Kingsbury so. for Hightower,	11 00
<i>Newark, N. J.</i> J. Conger,	20 00	<i>Concord, O.</i> A barrel, fr. asso.	13 92
<i>Newburgh, N. Y.</i> Mon. con. in Rev. Mr. Johnston's chh.	4 08	<i>Dayton, O.</i> A box, fr. asso.	25 87
<i>New Brunswick, N. J.</i> Miss Johnson, for tracts in Ceylon,	5 00	<i>Greenfield, O.</i> A box, fr. asso.	15 50
<i>Newburyport, Ms.</i> Mon. con. of united chhs.	150 00	<i>Goshen, Ct.</i> A box, for Sandw. Isl. miss.	50 00
<i>New London and vic. Ct.</i> Fem. miss. asso.	80 00	<i>Lebanon, N. H.</i> A box, for wes. miss.	18 60
<i>New Providence, N. J.</i> Fem. hea. youth so. 2d pay. for Elias Riggs in Ceylon,	15 00	<i>Lebanon, O.</i> Two bags, fr. asso.	15 00
<i>New York city, Mon. con. in Laight st. chh. 10, 93; pray. so. in Rev. Mr. Dubois's chh. 11th pay. for Wiseborn Folk in Ceylon, 12;</i>	22 93	<i>Lyme, N. H.</i> A bundle, fr. Mrs. Perry and others.	
<i>Oglethorpe co. Ga.</i> A. Wise,	8 50	<i>New York city, Thirty wood cuts, fr. Amer. Tract so. for Ceylon.</i>	
<i>Owego, N. Y.</i> Mon. con. in presb. chh.	106 56	<i>Norwich, Ct.</i> Martyn's sermons, 541 copies, fr. W. P. Greene.	2 44
<i>Painesville, O.</i> Theodosia S. Skinner,	3 00	<i>Oxford, O.</i> Socks, fr. asso.	
<i>Parsippany, N. J.</i> Read. and sewing so.	13 00	<i>Peacham, Vt.</i> A bundle, fr. fem. union so. for wes. miss.	25 37
<i>Philadelphia, Pa.</i> A female, 50; mon. con. in 2d presb. chh. 30, 50; coll. in 5th presb. chh. 100;	180 50	<i>Rocky Spring, O.</i> A box, fr. asso.	21 00
<i>Pittsburgh, Pa.</i> Highland cong.	8 37	<i>Royalton, Vt.</i> A box, fr. young misses char. so. for wes. miss.	
<i>Plattsburgh, N. Y.</i> Asso.	23 00	<i>Salem, Ms.</i> A box and trunk, fr. J. B. Lawrence, for Ceylon.	
<i>Pomfret, Vt.</i> J. Miller, 2; P. Abbott, 50 c.	2 50	<i>Salem, N. Y.</i> Lectures on the parables, 50 copies, fr. Rev. Dr. Proudfit.	
<i>Portsmouth, N. H.</i> Juv. so. 13th pay for Israel W. Putnam in Ceylon,	12 00	<i>Salem, O.</i> Two barrels dried fruit.	
<i>Potsdam, N. Y.</i> Mon. con.	1 50	<i>Seven mile Creek, O.</i> Socks, &c. fr. asso.	5 25
<i>Reading, S. par. Ms.</i> J. Damon, 11, 12; mon. con. 15, 16;	26 28	<i>West Union, O.</i> Sundries,	66 71
<i>Rochester, Vt.</i> Mon. con.	7 75	<i>Whitesboro', N. Y.</i> A bundle, fr. la. miss. so.	16 75
<i>Roxley, 1st par. Ms.</i> Mon. con.	6 00	<i>The following articles are respectfully solicited from Manufacturers and others.</i>	
<i>Salem, N. Y.</i> Gent. asso. 18; la. asso. 9, 25; B. B. 2; four indiv. ea. 1; two do. ea. 50 c., S. W. 42 c.;	34 67	Printing paper, to be used in publishing portions of the Scriptures, school-books, tracts, &c. at Bombay, and at the Sandwich Islands.	
<i>Salem, N. J.</i> Ann. coll.	10 00	Writing paper, writing books, blank books, quilts, Slaters, &c. for all the missions and mission schools: especially for the Sandwich Islands.	
<i>Saratoga Springs, N. Y.</i> Asso. 6, 25; fem. miss. sewing so. 12;	18 25	Shoes of a good quality, of all sizes, for persons of both sexes; principally for the Indian missions.	
<i>Savannah, Ga.</i> A gent.	5 00	Blankets, coverlets, sheets, &c.	
<i>Schenectady, N. Y.</i> A Van Santford, 20; mon. con. in Dutch and presb. chhs. 5;	25 00	Fulled cloth, and domestic cottons of all kinds.	
<i>Schuylerville, N. Y.</i> Coll.	9 60		
<i>Scott co. Ky.</i> Mary D. Duke,	5 00		
<i>Smithtown, N. Y.</i> Presb. chh.	4 69		
<i>Southbridge, Ms.</i> Mon. con.	5 85		
<i>South Reading, Ms.</i> Fem. cent so. for Indian chil. at the west, 16, 62; a friend, 3;	19 62		
<i>South Salem, N. Y.</i> Mon. con. 37, 88; T. Mead, 5; J. Gilbert, 5; Miss M. Gilbert, 5;	52 88		
<i>Stillwater, N. Y.</i> Mon. con.	9 00		
<i>St. Johnsbury, Vt.</i> Mon. con.	5 12		
<i>Stratham, N. H.</i> Female circle of industry, for Medit. miss.	10 00		
<i>Sucata, Pa.</i> Rev. J. R. Sharon,	15 50		
<i>Taunton, Ms.</i> Indiv. in trinit. cong. so. 7; la. asso. in do. 25;	32 00		
<i>Templeton, Me.</i> Mon. con.	7 00		
<i>Tewksbury, Ms.</i> Two females,	4 00		
<i>Townshend, Vt.</i> A friend,	20 00		
<i>Trenton, N. J.</i> Mon. con. in 1st. chh.	2 57		
<i>Union, N. Y.</i> Mon. con.	8 00		
<i>Vermont, An orphan girl, for Edward Payson, in Ceylon,</i>	12 00		
<i>Warwick, N. Y.</i> Fem. miss. so.	9 75		
<i>Waterford, N. Y.</i> Mon. con.	31 00		
<i>Westfield, Ms.</i> Mon. con. to constitute the			